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Miller's Theory

UTTERLY EXPLODED:

BEING

Five Discourses by

REV. O. A. SKINNER.

And other Essays by

Thomas Whittemore and Rev. J. M. Austin.

.140

The Gift of the
Rev. Thos. Whittemore
of Cambridge
Rec.d November 5th
1841.

THE

THEORY OF WILLIAM MILLER,

CONCERNING

THE END OF THE WORLD IN 1843,

UTTERLY EXPLODED.

BEING

FIVE DISCOURSES

By OTIS A. SKINNER,

PASTOR OF THE FIFTH UNIVERSALIST SOCIETY IN BOSTON.

WITH

SOME OTHER ESSAYS

ON THE SAME SUBJECT.

BOSTON:

THOMAS WHITTEMORE,

37 Cornhill.

1840.

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PREFACE.

THESE sermons are published in the hope, that they may enlighten the community in regard to the important subjects which are therein discussed. William Miller was invited to deliver his lectures in the Baptist Meeting-house in Cambridgeport; and many efforts were made to get up an excitement, miscalled a revival of religion. Several very respectable citizens of that peaceful village, entirely disapproving the course of those who had introduced Mr. Miller into the place, and wishing to defend the sacred Scriptures against his manifest perversions, so fatally calculated to turn the Bible into ridicule, and lead men into infidelity, invited the Rev. O. A. Skinner to prepare and deliver these discourses in that place; and subsequently obtained the use of the Universalist Chapel for that purpose. Mr. Skinner reluctantly consented to discharge this duty, thinking it a poor compliment to the

good sense of community, to judge any formal refutation of so absurd a theory to be necessary. But it was urged upon his consideration, that much injurious excitement had been already produced; and that men, who, in themselves, are deserving of no attention at all, may be made worthy of it, when those who profess to be the pastors and guides of the flock, make use of them as tools to accomplish sectarian purposes. For these reasons, and these alone, this work is now given to the public. We hope it will be read, not with an idle curiosity, but with a sincere desire to know what the word of God says on the subject of the coming of Christ, and its attendant events. These lectures will be found to cover all the principal ground of Mr. Miller's theory; and they are sent out with the ardent prayer, that they may be instrumental of much good.

T. W.

MILLER'S THEORY EXPLODED.

LECTURE I.

CHRIST'S COMING AT THE DESTRUCTION OF JERUSALEM.

"Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matt. xxiv. 44.

In the short series of Lectures, which I have been requested to deliver in this place, I am to consider the theory which has recently been advocated among you, respecting the destruction of the world in the year 1843. This theory, though entirely without foundation, and fraught with the greatest absurdities, has produced much excitement wherever it has been promulgated.

And it is this circumstance, that has induced me to comply with the invitation I have received, to reply to some of the leading arguments on which it is established. What may be in itself considered wholly unworthy of notice, may demand our immediate and special attention, in consequence of the injury it is doing, and the dangerous excitement it is creating. An ignorant, superstitious nurse may, by her marvellous stories, produce the greatest possible terror and alarm among a family of children, and not only render them deeply wretched, but unfit for either duty or study. In such a case, no judicious and reflecting

parent would say, "The nurse is unworthy of notice, and the stories are absurdly false and ridiculous." No; he would look at his children, at their unhappy condition, and at the tendency of the stories they had heard to make them the slaves of superstition; and thus he would be led to embrace the earliest opportunity to correct their errors and remove their fears.

It is the same with regard to the theory about the destruction of the world, A. D. 1843. Very many have been greatly moved by it; terror has been spread over many portions of the community; it does not become us, therefore, to stand still and say, It is an absurd notion, and advocated by a man who is either artful and designing, or wild and superstitious; we are to look at what it is doing, and estimate its claims to notice accordingly. For aught we know, it may yet produce an incalculable degree of mischief. A warning voice comes down to us from the past, bidding us to beware. History informs us, that many have risen up in different ages, who have advocated the immediate destruction of the world. And all these have had their followers; all these have deluded many. In some cases, people have been so affected, as to forsake their business, abandon their several employments, and leave their families unprovided with the necessaries of life. In others, they have sold their possessions, and given up all to the church; hoping, thereby, to secure the salvation of their souls. Hence, it would be no new thing, if some who receive this theory should forsake their employments, abandon their houses and lands, and give themselves up to excitement and fear; to what they would call a preparation for

the great calamity or judgment they suppose is so soon to come.

There is no subject on which an excitement can be more easily produced than this; and no theory can be advocated, which many will more readily receive, or which they will adopt when it has no greater claims to credence. Were any theory to be broached, not immediately calculated to alarm the fears, for which no better proofs could be offered than have been advanced in favor of this, it would not be adopted by one in a thousand, who should hear all that could be said in its support.

You all recollect the comet, that appeared a few years since, and which some conjecturer said might possibly hit the earth. Well, even that conjecture, idle and unfounded as it was, filled thousands of breasts with the most anxious fears. Many began to see strange sights and movements in the heavens; and though they did not actually behold the stars fall, the sun turn to blood, and the moon fade, they almost imagined they could feel the earth tremble as it rolled on its axis, and moved on in its orbit.

The comet appeared; we all beheld the strange visiter; it remained its appointed season, and then gradually faded from our sight.

During all this, we felt no shock; the earth remained secure and unharmed. And I doubt not, that it will so remain till 1843 shall have been numbered among the years that were.

With these remarks, which I felt bound in justice to myself and friends to make, I will proceed to examine some of the leading arguments on which the theory in question is built.

What I have to say, will be offered in seriousness and candor. I shall make no resort to ridicule or sarcasm; for though it is well at times to laugh men out of their errors, I do not conceive this to be one of the times. I shall take it for granted, that all who believe the world is to be destroyed A. D. 1843, are sincere in that belief, and, though mistaken, honest in their mistake.

Besides, the theory comes to us recommended by the appearance of great research, and an extensive acquaintance with the Bible and history. People are not aware, that the author, in his calculations, is indebted chiefly to such men as Mede and Newton. He has their theory of explaining the prophecies, though he has varied in many respects from their dates, and their applications of predictions. In several cases where they *suppose* they may be right, he is *positive*. Thus, there is much borrowed research brought to sustain this theory; and, therefore, it will require patient investigation and candid argument in considering it.

This evening, I shall ask your attention to the following question, viz. *Do the Scriptures teach a coming of Christ during the lifetime of some who heard him preach?*

This is an important question, and one which affects the main pillar of the theory we are considering. The first proposition in Mr. Miller's Lectures is, that Christ did not come at the destruction of Jerusalem; did not come while some were living who attended on his ministry. To this point, therefore, I ask your especial attention.

Lest some should think we are the only sect of Christians who say, Christ did come at the de-

struction of Jerusalem, allow me to refer you to the opinion of such men as Gill, A. Clarke, Cappe, Pearce, Hammond, Lightfoot, &c. &c. Archbishop Newcome says; "The destruction of Jerusalem by Titus is emphatically called the coming of Christ. The spirit of prophecy speaks particularly of this, because the city and temple were then destroyed, and the civil and ecclesiastical state of the Jews subverted. The Jews also suffered very great calamities under Adrian; but not so great as those under Vespasian, and the desolation under Adrian is not so particularly foretold. But I think, that any signal interposition in behalf of his church, or in the destruction of his enemies, may be metaphorically called a coming of Christ." * Bishop Pearce, speaking on Matt. xiii. 14, says; "I have explained this and the foregoing verse, as relating not to the end of the world, but to that of the Jewish state, which was to be destroyed within forty years after Jesus' death; for the same manner of expression is made use of, when it is more certain, that not the time of the general judgment, but that of the visitation of the Jews is meant, viz. in Matt. xvi. 27, 28, where it is said, '*The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily, I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*' This last verse, accomplished in one of the apostles at least, (I mean John,) plainly shows, that all the phrases used in the first verse were designed to express

* "Observations," pp. 280, 231.

only the destruction that was to befall the Jewish state; at which time, the Christians, who *endured to the end*, were *to be saved* (Matt. x. 22, and xxiv. 13). These also are called *the elect*, in Matt. xxiv. 22, 24. And Ecclesiastical history informs us, that, by a divine admonition, the faithful Christians retired from Judea before the ruin of it by the Romans, and were preserved. (See Matt. iii. 12; xxiv. 22. Luke xxi. 18, 36.)" Dr. Hammond says; "The only objection against this interpretation is, that this destruction being wrought by the Roman army, and those as much enemies of Christianity as any, and the very same people, that had joined with the Jews to put Christ to death, it doth thereupon appear strange, that either of those armies which are called abominable, should be called *God's armies*, or that Christ should be said to come, when in truth it was Vespasian and Titus, that thus came against this people. To this I answer, that it is ordinary with God, in the Old Testament, to call those Babylonish, Assyrian, heathen armies *his*, which did his work in punishing the Jews, when they rebelled against him. Christ is fitly said to come, when his ministers do come; that is, when either heathen men, or Satan himself, who are executioners of God's will, when they think not of it, are permitted by him to work destruction on his enemies."

These quotations are a specimen of the general language of commentators on this subject. You see, therefore, that we are not alone in our views on this point; that, so far from this, we agree with the great body of the Christian church. I attach, however, infinitely more importance to the

testimony of Jesus and his apostles, than to the opinion of men; and to their testimony I now invite your attention.

In the 10th chapter of St. Matthew, we read as follows; "Behold, I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father, which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another; for, verily, I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." Matt. x. 16 – 23. Here we have the commission of the apostles; the cruel persecutions they would have to encounter; the course they should pursue under those persecutions; and the reward of their remaining faithful. Now, when would their persecutions end? and their reward be conferred? The answer is ready; When the Son of man should come. Then, of course, his coming must have been in their time, or else they could not have remained under persecution till

his coming. Hence, he says, "When they persecute you in this city, flee into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come;" that is, you shall not have been driven by the hand of persecution through all the cities of Israel, before I will come and end your persecutions.

You cannot say, the cities of Israel mean the whole world; for the commission of the apostles was, "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." After his resurrection, Christ gave them a different commission. Then he said, "Go ye into all the world, and preach the gospel to every creature." Hence the coming spoken of cannot be yet future, one which shall take place when the gospel shall have been preached throughout every nation; it was a coming in that age, and before his apostles should have gone through all the cities of Israel.

In St. Matthew, xvi. 27, 28, we read, "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." This testimony is incontrovertible. A man may as well argue against the sun, as to say, that the coming here spoken of is yet future. Terms could not be employed, which could more clearly and positively confine it to the age of Christ, than those here used. Hear it again,—"*There be some standing here, which*

shall not taste of death, till they see the Son of man coming in his kingdom."

In what way has Mr. Miller in his Lectures disposed of this text? You will naturally conclude, that he has offered some comment upon it; that he has attempted to reconcile it with his theory in some manner; that he has not passed it in entire silence. Well, strange as it may appear, he has passed it in silence. Yea, he has done worse than this; he has quoted one part, and left out the other part. Yes, the verse which says Christ shall come in the glory of his Father, with his holy angels, to reward every man according to his work, he has quoted; but that fixing the time of his coming, he has omitted. He has handled the text just as Dr. Beecher did in a discourse delivered in this town, to prove a future judgment. He gave the first verse, — "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." So far all was well, and the proof to his mind satisfactory. He commenced on the next verse, and read, "Verily I say unto you, there be some — hem, — hem!" Here he stopped; it would not do to go further, and he sought to hide his dilemma by adding, "And another Evangelist says, 'Whosoever shall deny me, him will I also deny.'"

"There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Christ, then, came at the destruction of Jerusalem.

In St. Matthew, xxiv. 29–34, we have the following, respecting the coming of Christ. "Immediately after the tribulation of those days, shall

the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled."

These words are part of our Lord's answer to the following questions, — Tell us when shall these things be? What shall be the sign of thy coming, and of the end of the world, or age?

The apostles were led to ask these questions, by the declaration of the Saviour, that Jerusalem should be destroyed. This they could hardly believe; and they went to him to show him the buildings of the temple, that he might see how utterly improbable it appeared. But he replied, "See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another which shall not be thrown down."

The disciples were still more astonished, and as Jesus sat upon the Mount of Olives, where he had a full view of the city, they came with the questions, When shall these things be? What

shall be the sign of thy coming, and of the end of the world?

He proceeds to reply, and his answer occupies all the remainder of the twenty-fourth chapter, and the whole of the twenty-fifth. He begins by describing the signs of this great event. First, he mentions the appearance of false Christs; but says, the end of the world or age is not yet. Next, he mentions wars, famines, pestilences, and earthquakes. These are, however, only the beginning of sorrows. Then he speaks of the appearance of false prophets, the prevalence of iniquity, and the falling away of many from the faith.

These, then, were the signs of his coming; of the destruction of Jerusalem; of the end of the Jewish dispensation. After having described these, he says, "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee unto the mountains; let him which is on the house-top not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but, for the elect's sake, those days shall be shortened." Here he tells them when to flee unto the mountains, and urges them to make

all possible haste in their flight. Then he adds what we have quoted respecting the darkening of the sun and moon, and the falling of the stars; the mourning of mankind, and the coming of the Son of man; after which, he says, "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled." Here we ask, All what things were near, even at their doors? The answer is unavoidable, — All the things of which he had been speaking, among which was his own coming. To whom does he refer when he says, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors"? Does he refer to people who will live on the earth at the time of its final conflagration? If so, what does he mean by saying, "Let those which be in Judea flee to the mountains"? Why they flee to the mountains more than we? Why more safe in the mountains than in Judea, if the whole world is to be destroyed? What too does he mean, when he says, "Let him that is on the house-top not come down to take any thing out of his house"? Houses are not built here with flat roofs, as in Judea. We could not escape from one of our cities by going along on the tops of the houses, as the Jews could; for we have no such walks leading from house to house as they had. Hence, when he says, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors," he was telling his primitive disciples (not us, or any who

shall come after us) how to escape when he should come; when Jerusalem should be destroyed. Therefore, he adds, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled."

What does he mean by this generation? But one answer can be given to this question. He means the same as when he says, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." I know Mr. Miller says this generation means the Christian people; and that our Saviour meant, that the Christians should remain a distinct people, till the end of the material world. And in proof of this, we have been referred to two or three texts, where the word is applied to the Christians, and used to denote the excellency of their character.* But it is all assumption to say, that by this generation the Christians in particular are intended. There is no proof that such is the case. The proof is all against such an idea. He had just told his disciples how to conduct when he should come, and how they should know when to flee; and to show them that the event was not far future, he said, "This generation shall not pass, till all these things be fulfilled."

By generation, then, he meant the people living in his time. And this, allow me to remark, is the general acceptation of the term, as you will see by the following examples. "Joseph died, and all that generation." "Whereto shall I liken

* See Lectures, p. 12. Our references are to the edition printed in Troy, N. Y., 1838.

this generation?" "An evil and adulterous generation seeketh after a sign." "The Son of man must be rejected of this generation." "Save you from this untoward generation." This general use of the phrase "this generation," caused the learned and orthodox Cruden to express as follows the sense of Matt. xvi. 27, 28: "All who are at present living, shall not be dead, when this shall come to pass. There are some at this day living, who shall be witnesses of the evils which I have foretold shall befall the Jews."

It will not answer to say, the questions of the disciples relate to different periods of time; that they inquire about the destruction of Jerusalem, and also about his coming at the destruction of the world; because there was nothing to elicit this last inquiry. Nothing had been said about the end of time. No allusion had been made to such an event. Christ had told them that Jerusalem should be destroyed. This caused their surprise, and this led to the question, When shall these things be? that is, when will your coming be? when will be the end of this dispensation? by what signs shall it be foretold?

That we are right is evident from the manner in which Mark and Luke record this matter. Mark says, "Tell us when shall these things be? And what shall be the sign when all these things shall be fulfilled?" Now here is no inquiry made about the coming of Christ, and yet he goes on to say, he should come at the destruction of Jerusalem. Hear him: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see

the Son of man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig-tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near; so ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away." Mark xiii. 24–31. Thus does he assert, that he should come at the destruction of Jerusalem.

Luke records the questions of the disciples thus: "And they asked him saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass." Luke xxi. 7. Here all they ask about is the destruction of Jerusalem, and the sign which should foretell it; and yet in answering this, Jesus says, that his coming, and the end, and the destruction of Jerusalem, should all occur at the same time. He says, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and wrath upon this people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away." Luke xxi. 20–33.

These parallel passages prove incontrovertibly, that the only time about which the disciples inquired, was the time of Jerusalem's overthrow. This is the only time about which Jesus speaks in his reply. This was the time of his coming, and this was the end of the world, or age.

That I am right, is evident from the word rendered world. It is not κόσμος, which is used to signify the material universe; but αἰὼν, which signifies age or dispensation. It is so used in the following texts. "Now all these things happened

unto them for ensamples; and they are written for our admonition on whom the ends of the world (*τὰ τέλη τῶν αἰώνων*) have come." 1 Cor. x. 11. Again. "But now once in the end of the world (*αἰῶν*) hath he appeared to put away sin by the sacrifice of himself." Heb. ix. 26. Thus it was the end of the Jewish world, about which the disciples inquired. This was to end at the destruction of Jerusalem, or the coming of Christ. Hence Matthew says, "The end is not yet"; "he that shall endure unto the end"; "then shall the end come." But we ask, the end of what? The answer is plain. The end of the Jewish age, at which time their persecutions should be closed. Let us suppose that we are not right; and that one question refers to the destruction of Jerusalem, and the others to the destruction of the universe; how are we to know when the Saviour was speaking of the former, and when of the latter? The usual answer to this, is, that he first answers the question respecting the destruction of Jerusalem, and then respecting the destruction of the universe. We have asked those who give this answer, to put their finger on the text where the subject of discourse is changed. Some have said one text, and some another. The most general answer is, that the subject is changed at the commencement of the twenty-fifth chapter. This, however, is exceedingly unfortunate, for that commences thus: "*Then* shall the kingdom of heaven," &c. Now *then* is an adverb of time, and of course must refer to what preceded, which was the destruction of Jerusalem.

But the author of the Lectures under consideration is infinitely more unfortunate. According

to him the Saviour changes frequently the subject of discourse. He says, "Verses four, five, and six refer to the destruction of Jerusalem"; from verse seven to verse fourteen, he is speaking of the end of the material universe; at verse fifteen he goes back to the destruction of Jerusalem; and on verse twenty-eight returns again to the destruction of the world.*

Now certainly Mr. Miller is very kind to give us all this information, for we doubt whether any other human being would ever have discovered this sort of jumping instruction. But even he is not able to tell exactly in every case when the subject is changed.

Hear him. "From the 15th to the 28th verse Christ instructs his disciples into their duty during the siege of Jerusalem, and also down to the coming of the Son of man."† There! Was there ever comment like that?

The subject is certainly changed. Yes, — that is undoubted. But where? ah, — where? Somewhere! And somewhere between verses fifteen and twenty-eight!

Now, is it not surprising, that any man could seriously advance such an idea, and that enlightened and reflecting people will be led by such assertions to believe, that, A. D. 1843, this fair and beautiful world is to tumble into ruin!! For myself I prefer to believe the Saviour, who said, "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near,

* See Lectures, p. 11. † Page 11.

even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Matt. xxiv. 32 – 34.

There is much other evidence in the twenty-fourth and twenty-fifth chapters of St. Matthew to prove, that Christ came at the destruction of Jerusalem. Unless he was thus to come, what mean such expressions as the following? "Take heed that no man deceive you." "Watch, therefore, for ye know not what hour your Lord doth come." "Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh." Such is the language of the twenty-fourth chapter. The same is found in the twenty-fifth. Thus "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Now, for what were they to watch? The answer is, for the signs which should foretell his coming. "There shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if it were possible, they shall deceive the very elect." Hence he says, "Take heed, that no man deceive you." Keep your eye on the signs which I have described; always be on the watch for them, and when you shall see the abomination of the desolation spoken of by Daniel the prophet, stand in the holy place, then let those in Judea flee to the mountains.

Now it is impossible to avoid the conclusion, that this language had reference to the Christians who were suffering persecutions in Judea. Hence, in Luke it is said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." All this language was addressed to those in Judea; to

those suffering under cruel persecution; to those who were personal followers of Christ, and to those who should live till his coming. At his coming their persecutions should end, their redemption be effected, if they remained faithful, and watched, so as to escape when the last sign made its appearance.

This agrees with what we have in the epistles on the coming of Christ. Thus St. Paul says, "Let your moderation be known unto all men. The Lord is at hand." Phil. iv. 5. Now was Paul mistaken here? About eighteen hundred years ago, he said, "the Lord is at hand." He could not, therefore, refer to a coming now future; for if he had, he could not have said, — *It is at hand.*

In Thessalonians, he says, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. v. 1 – 6. Here it is said, the Lord would come as a thief, come suddenly and overtake them, unless they were constantly watching. But how could such language have been used unless Christ was to come in their day? Besides, how are we to understand the following, unless it referred to a coming of Christ in their day? "But

ye, brethren, are not in darkness, that that day should overtake you as a thief." Now, surely, such language is not idle declamation; and, therefore, Christ was to come in their day; and unless they walked as children of the light, he would come unexpectedly, and they would be overwhelmed in judgment.

In Hebrews St. Paul says, "Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. x. 35–37. Do we understand the apostle here? "Yet a little while, and he that shall come will come, and will not tarry"! Can eighteen hundred years be called a *little while?*

But I must not enlarge, and I need not; for he, that, in view of such abundant testimony, would still persist in saying, Christ did not come at the destruction of Jerusalem, would not be persuaded though he should appear personally, and declare it himself. "Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom."

Thus have we taken away the main pillar of this theory. It is built on the supposition, that Christ did not come at the destruction of Jerusalem; that he did not come during the life of some of his first followers; that he was not at hand in the days of the apostles; that he was not to come in a little while, and before the apostles should have gone over the cities of Israel. Consequently, the theory is not built upon the rock of truth; its foundation is utterly fallacious; it contradicts

the most positive and express testimony of the Bible.

But here an objection will be raised. I shall be told, that the passages which I have quoted speak of Christ's coming in the clouds; coming with his angels; coming in power and great glory; coming to judge all nations; coming to separate the righteous from the wicked; and declare, that he should be seen coming in the clouds and in his kingdom, and to be admired of all who believe in him. Now the Lectures before us say, he did not come thus at the end of the Jewish dispensation; that the things here mentioned did not occur; that he was not seen in the clouds and in his kingdom, and that no such judgment did occur! This matter I will explain in my next Lecture; which will be on the questions, *How, and for what, did Christ come at the destruction of Jerusalem?* This will cover the entire ground presented by the objection just stated.

Before closing this discourse, I wish to call your attention to the following passages of Scripture. "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. And he said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Mark viii. 38; ix. 1. "For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be

some standing here, which shall not taste of death, till they see the kingdom of God." Luke ix. 26, 27. "Then Peter, turning about seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but, if I will that he tarry, what is that to thee?" John xxi. 20–23.

According to the foregoing views, Mr. Miller is entirely wrong in all those calculations designed to prove that Christ will come to judge the world A. D. 1843. The texts brought to prove this had their fulfilment A. D. 70. On page 67 he says,—"'And through his policy, he shall cause craft to prosper in his hand.' This description agrees with Paul's man of sin, the mystery of iniquity which worked in his day, and which would be destroyed by the brightness of Christ's coming. See 2 Thess. ii. 3–8. 'So that he, as God, sitteth in the temple of God, showing himself that he is God.' Gabriel says, 'And he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of Princes.' That is, against God; the very same character which Paul has described. 'But he shall be broken without hand,' that is, 'by the brightness of his (Christ's) coming,' as says Paul. But as Daniel has said, 'By the stone cut out of the mountain without hand'; or as he

says, Daniel vii. 21, 22, 'I beheld, and the same horn made war with the saints, and prevailed over them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.'" This brightness of Christ's coming; this coming of the Ancient of days was A. D. 70, or before his apostles had gone over all the cities of Israel.

In Lecture XVI. Mr. Miller gives an account of the last judgment founded on Matt. xxv. 1. "Then shall the kingdom of heaven," &c. The whole discourse, however, is wrong; for it is built on the erroneous supposition, that Christ did not come at the destruction of Jerusalem. The judgment described in Matt. xxv. was to be at the coming of Christ; and as he came A. D. 70, that whole chapter was then fulfilled. All that he has said about the first resurrection and the judgment to take place then, instead of being fulfilled A. D. 1843 was fulfilled A. D. 70. See Mr. Miller's 2d Lecture, where he argues, that this resurrection was to take place at the second coming of Christ. Here he is unquestionably right, as may be seen by consulting Dan. vii. 21–28. We have only to ask, therefore, when was Christ to come? This we have already answered. John tarried till he came.

At this time there was a resurrection to life, and a resurrection to damnation. Henry says,— "When upon the appearance of Michael, our Prince, his Gospel is preached, many of them who sleep in the dust, both Jews and Gentiles, shall be awakened by it, to take upon them a profession of religion, and shall rise out of their Hea-

thenism or Judaism; but since there will always be a mixture of hypocrites with true saints, it is but some of them who are raised to life, to whom the Gospel is a savor of life unto life; but others will be raised by it to shame and contempt." Dr. Campbell says, — "The word rendered resurrection does not primarily signify rising from the dead, but from obscurity to eminence."

Hence the circumstance, that a resurrection is spoken of at the coming of Christ, does not prove, that it did not occur A. D. 70. Jesus says, — "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son, that all men should honor the Son, even even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John v. 21 – 25. Observe these expressions, — "*For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will*"; "*passed from death unto life*"; "*the dead shall hear the voice of the Son of God, and they that hear shall live.*" Thus there can be a resurrection without a literal rising from the grave.*

* See Lecture V., where this subject is more fully explained.

But we must close. It is not necessary, that we should refer to all the places where Mr. Miller has misapplied those Scriptures which speak in relation to the coming of Christ. The reader can easily detect his misapplications, if he will only bear in mind what we have proved beyond the possibility of dispute, that Christ's second coming was at the destruction of Jerusalem.

Some of the signs by which Mr. Miller attempts to prove, that Christ's coming is now near at hand, are as ludicrous as his reasonings are false and absurd. One is, that many shall run to and fro (p. 268), which he thinks means the rapid travelling by railroads and steamboats of the present day!! Now I know, that in dissenting from such a learned illustration of Scripture, I shall subject myself to the charge of wilful ignorance, but our author must excuse me from believing, that the prophets foretold the invention of steam engines. Besides, it seems but little like the arrangements of God, to burn up the world, just as such a valuable discovery has been made.

Another sign is the great increase of riches. Our author is sadly mistaken here. Times were never worse than they have been for a few years past. There have been thousands and thousands of failures, and people, instead of growing rich, have been growing poor.

These, reader, are a fair specimen of Mr. Miller's signs. "He looked for a sign, but no sign was given him."

LECTURE II.

HOW, AND FOR WHAT, DID CHRIST COME AT THE DESTRUCTION OF JERUSALEM?

"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily, I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. xvi. 27, 28.

HAVING proved, in our first Lecture, that Christ came at the close of the Jewish dispensation, I am this evening to consider a supposed difficulty, arising from such a position. The texts which I have quoted speak of his coming in the glory of his Father; coming with power and great glory; being seen in the clouds, and of his coming to judge the nations. They also say, at this coming the sun shall be darkened; the moon not give her light; the stars fall, and the powers of the heavens be shaken.

Now the question is, Did these things occur? In order to satisfy ourselves on this point, we must inquire,

I. How did Christ come? And

II. For what did he come?

In answering the inquiry, *How did Christ come*, we must be guided wholly by the language

of Scripture. That he did not come personally, we know. Personally he has never been seen since his ascension to the Father.

Here, then, is the difficulty. We have it three times stated in the New Testament, that he should come during the natural lives of some who heard him preach. We have it three times stated, that he should come before the generation living in his time, passed away. Besides, we have various other expressions, such as the *Lord is at hand*, and he *will come in a little while*, to prove that he should then come. And yet there was no personal coming! Now, what is to be done? Shall we say, he came in no sense, and try to keep in the dark, as the author of the Lectures has done, those passages which it is impossible to reconcile with the idea that he did not come? Would it not be much more fair and candid to inquire, whether there is any other sense, in which he could come?

Suppose we turn, for a moment, to the Old Testament, and see what light we can gather from there. No sooner do we open that, than all this supposed difficulty is vanished; for there we read often of the coming of God, and yet no one pretends that he ever came personally. The only sense in which he has come is by the great exertions of his power, either for the salvation or the destruction of nations. Hear what God says to his people. "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep and thine oxen; in all places where I record my name, I will come unto thee, and I will bless thee." Exod. xx. 24. Here God said

he would come to his people; and yet he only came by his blessings, by the exertions of his power in their behalf.

The Psalmist says, "I will sing of mercy and judgment; unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O when wilt thou *come* unto me?" Psal. i. 1, 2. Thus that manifestation of God, that blessing which David expected, he calls the coming of God. "O when wilt thou come unto me?"

Isaiah says, "Behold the Lord God will come with a strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." Is. xl. 10. Here God is said to come; and yet, there was no personal manifestation; he came with a strong hand.

Hence, to call the redemption of his followers and the destruction of his enemies, a coming of Christ, is only to follow the language of the Old Testament, when speaking of divine manifestations and interpositions.

Perhaps it will be said, the language used respecting the coming of Christ is much stronger than what we have quoted; that he is said to come in the clouds. True; and similar language is applied to God; thus in Deuteronomy, it is said, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee: and shall say, destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down

dew." Is. xxxiii. 26–28. Now this strong language refers to his planting his people in Canaan and driving out their enemies.

David, speaking of his deliverance from his enemies, uses the following strong and highly figurative language. "In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail-stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them." Ps. xviii. 6–14. Isaiah says. "The burden against Egypt. Behold the Lord *rideth upon a swift cloud*, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." Is. xix. i. Now if God could be said to come on a swift cloud to destroy Egypt, why might not the Saviour be said to come in the clouds, and on the clouds? This is poetic imagery, and is not to be understood

literally. It will avail nothing to say, at the coming of Christ the sun was to be darkened, the moon not to give her light, and the stars fall; for the same imagery is used in the Old Testament in speaking of the destruction of cities and nations. Thus Isaiah speaks of the destruction of Babylon. "Behold, the day of the Lord cometh, cruel both with wrath, and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Is. xiii. 9 – 13.

He uses the same bold figures in speaking of the destruction of Idumea. "And it shall come to pass, that he who fleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and

it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Is. xxiv. 18–23. Hence the difficulty is entirely removed. Christ could come, if there were no personal appearance. He could come on the clouds, for so God came against Egypt.

Our views will be confirmed by considering the different expressions used to set forth his coming. One is, "They shall see the Son of man coming in the clouds of heaven, with power and great glory." Another, that he "shall come in the glory of his Father." And another, "that he shall come in his kingdom." Now, when these expressions are taken together, they present no difficulty. To come in the glory of his Father and in his kingdom, is the same as to come in the clouds. The expressions are synonymous. Well; to come in the glory of his Father was to come in his power and authority, and for the fulfilment of his promises and threatenings. This was coming in power and great glory; for what power and glory were displayed when, by the interposition of Christ, his disciples were redeemed from persecution and oppression, and his enemies destroyed, by one of the most awful judgments which ever fell upon any people.

Then he came in his kingdom; that is, he set up his kingdom; he subdued the enemies that had sought to overthrow it, and he caused his kingdom to flourish and spread. Hence, what Luke in one place expresses by the phrase, "They shall see the Son of man coming in a cloud, with power and great glory," he expresses thus in another: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." His coming, therefore, was not personal, but in the power of divine authority, and the principles of his kingdom; it was a coming to execute punishment upon his foes.

If any are disposed to cavil at the expression, "They shall see the Son of man coming in the clouds," we can readily silence them by quoting our text. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Here it is said, they should see him coming in his kingdom. But who should thus see him? Some of those who were personal attendants on the ministry of Christ. But did they see him come personally? Did they see any thing more than a coming in judgment and blessing?

The language of Mark will aid us here. In one verse he says, "come in the glory of his Father, with his angels," and in the next, "There be some standing here which shall not taste of death, till they have seen the kingdom of God come with power;" so that Christ's coming in the glory of his Father is the same as the coming of

the kingdom of God. Well; could they not see this kingdom? Do we not talk about seeing the progress of truth, the triumph of truth, and the upbuilding of truth? Then, why could not the primitive Christians see the kingdom of God come, when it was set up with such power and glory at the destruction of Jerusalem? But to see this was to see Christ come, for he came in his kingdom; his coming was the coming of his kingdom.

Such, then, is the sense in which Christ came at the destruction of Jerusalem. It was not a personal coming; but a coming in the power of judgment, and the triumphs of truth. What is said about the darkening of the sun and moon, and the falling of the stars, is poetic imagery, borrowed from the prophets, who used the same when they represented God as coming on a swift cloud against Egypt, and in fire and wrath against the rebellious.

Thus this difficulty is entirely removed; the Scriptures are perfectly consistent. When rightly understood, there is no disagreement among their writers.

Having shown how Christ came, we will now proceed,

II. To show for what he came. This I will do in the very language of Scripture. But before doing this, I wish to state, as briefly as I can, the situation of the Christians, previously to the destruction of Jerusalem. Although Judea at this time was subject to the Romans, and obliged to pay an annual tax for the support of the Roman government, the Jews had a government of their own, and with certain restrictions

could try and punish all offenders against their laws. Being exceedingly bigoted and illiberal, and hating the Christians with an unconquerable hatred, they employed all the power they possessed in oppressing and persecuting them.

The Saviour thus prophetically describes them. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them, and the Gentiles. But when they deliver you up, take no thought how, or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake." Matt. x.16–22. It was this bitter and wicked opposition, sustained by the strong arm of the law, that led the Saviour to say, "If any man will come after me, let him deny himself, take up his cross, and follow me"; that is, let him be like the man who bears his cross to the place of execution; let him own himself my disciple, though he be subjected to the greatest of dangers. It was this, too, that led Paul to say, "We enter the kingdom of God through much tribulation." To redeem his followers from this state of persecution, and destroy the unholy power that had persecuted, was the object of Christ's coming.

This is distinctly stated in numerous places. Let me give a few instances. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea, flee to the mountains; and let them which are in the midst of it, depart out; and let not them that are in the countries, enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." Luke xxi. 20–22. Here, you perceive, he speaks of things written against Jerusalem; and this is the time when those things shall be fulfilled.

Matthew speaks thus on the same judgment. "Wherefore behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew, between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not: Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 34–39. Observe the time when this is to be done. "Verily I say unto you, all these things shall come upon

this generation," that is, upon this cruel and wicked people, who are persecuting and oppressing my disciples. *This generation.* The author of the Lectures says, "this generation" means the Christians. He is certain on this point; he has sought to prove it twice, though his last proof is only a repetition of the first. But how will this explanation apply here? If this generation means the Christians, then it is on the Christians that the judgment will come. "All these things shall come upon this generation." Thus do you see the utter absurdity of the explanation.

Christ, however, not only punished his enemies, but he redeemed from trouble and oppression his followers. Wherefore Luke says, "And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi. 27, 28. Your redemption draweth nigh. Redemption from what? You must all answer, from the evils inflicted upon them, by their enemies; those enemies that had scourged them, dragged them before councils, imprisoned them, and done all that wickedness could accomplish.

The same object of Christ's coming is stated in Thessalonians. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel

of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. i. 6 – 10. This vengeance was to be taken at the coming of Christ; and taken on those who troubled the Christians of Thessalonica. Observe; "To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance." Here you see the apostle encourages them to bear up patiently under their troubles, for Christ would come and deliver them; he would come and recompense tribulation to those that troubled them. This tribulation is called everlasting destruction. It is also called everlasting fire, and everlasting punishment. Perhaps the hearer is ready to say, This is proof positive, that the judgment here is not past, but future. I would ask, however, if we are to set aside those numerous scriptures given in our first Lecture, declaring, that Christ should come to judgment at the destruction of Jerusalem, because the punishment to be inflicted then is called everlasting? Would it not be much more reasonable to inquire, if everlasting is ever applied to a temporal calamity?

Suppose we turn to a few passages in the Old Testament. Jeremiah says; "But the Lord is with me as a mighty terrible one; therefore my persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed; for they shall not prosper; their everlasting confusion shall never be forgotten. But, O Lord of hosts, that

triest the righteous, and seest the reins and the heart, let me see thy vengeance on them; for unto thee have I opened my cause." Jer. xx. 11, 12. He also says; "But since ye say, the burden of the Lord; therefore, thus saith the Lord, Because ye say this word, the burden of the Lord, and I have sent unto you, saying, Ye shall not say, the burden of the Lord; therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence. And I will bring an everlasting reproach upon you, and perpetual shame, which shall not be forgotten." Jer. xxiii. 38 – 40. Here, then, are two instances in which everlasting is applied to temporal punishment. Besides, the word is often used in a limited sense. The possession of Canaan by Israel is called everlasting, yet Israel does not now possess the land. The manner of the high priests' offering is called everlasting; yet offerings and sacrifices were long since abolished. The priesthood of Aaron was called everlasting, yet it was superseded by the Gospel.

I have not time to give the arguments which may be offered to show, that the word is often limited; and I will only add to the texts quoted one from Habakkuk; "He stood and measured the earth; he beheld and drove asunder the nations; and the everlasting mountains were scattered; the perpetual hills did bow; his ways are everlasting." iii. 6. I quote this text for the special benefit of all who believe the world shall be destroyed in 1843. They do not believe that mountains or hills are endless; and, of course, they must admit, that the word is used here in a limited sense,

as I believe it is. Therefore, the circumstance, that the punishment inflicted at the coming of Christ is called everlasting, is no proof, that the judgment which we are considering did not take place at the destruction of Jerusalem.

Again; we find this judgment described at considerable length in Matt. xxv. There, it is said, at the coming of Christ all nations shall be placed before him, and he shall separate the righteous from the wicked, as a shepherd divideth his sheep from the goats; he shall place the sheep on the right hand, and the goats on the left. See Matt. xxv. 31 – 46. All this was to be done at the coming of Christ, which we have proved was at the destruction of Jerusalem.

But the author of the Lectures says these things did not occur at the destruction of Jerusalem, and he asks how all nations could have been gathered before him; how the separation could have been made; how the punishment could have been inflicted, and no mention be made of these things in history. If he had read an eighth part of the history that he has the appearance of having read, he never would have asked such questions. When Jerusalem was destroyed, there was virtually such a judgment. We do not pretend, that it was literally so. There was neither a visible throne, nor a formal assembling before it. These do not belong to the process of divine justice, and when the inspired writers use such language, it is figurative, borrowed from the customs of eastern courts, before which the parties under trial are arraigned *in propria præsentia.* Thus the Psalmist says; "Say among the heathen, that the Lord reigneth; the world also shall be established, that

it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Ps. xcvi. 10 – 13.

He was not seated upon a throne, yet he judged the nations. And so the Son of man. He was not literally placed upon a throne, yet he executed judgment; the nations were the subjects of a special retributive administration. Nor is this all. There was just such a separation as is here described. Josephus gives us the particulars of it. He says the Christians, when the Roman army came against Jerusalem, fled and escaped all evil. Eusebius teaches the same. Indeed, history distinctly teaches, that not a Christian suffered in that awful siege by which Jerusalem was laid in ruins. They observed the signs, and fled from danger. Thus they were placed on the right hand, or a place of safety. The Jews were involved in ruin, and thus placed on the left hand, or a place of disfavor.

But we are told, all nations were not placed before Christ, or were not the subjects of this judgment. I answer, the phrase all nations is explained in the connexion, where Christ says to his disciples, ye shall be hated of all nations, and that their preaching should be for a witness to all nations, before the destruction of Jerusalem. The phrase is used in the same sense as all the world in the following text; "There went out a

decree from Cesar Augustus, that all the world should be taxed." But all the world, here, could only be the Roman empire. We find a similar expression in Matt. x. 22, 23. "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another; for, verily, I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." Now, there can be no doubt respecting the meaning of this. It is used in a restricted sense, to signify all men round about Judea. Josephus repeatedly uses the word world in this limited sense. The phrases, all the world, all nations, and all men, are the same as every man in our text. "The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Here it is said, he shall reward every man according to his works; and this is certainly as strong as all men, and all nations.

Here, then, the difficulty is entirely removed; for every man, as used in the text, means the Christians who lived at the destruction of Jerusalem and their enemies. This we know; because the last verse places it beyond all question. The author of the Lectures could not refute this, and therefore he chose not to quote the verse. The text reads thus; "The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily, I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Here, then, it is proved beyond the possibility of dis-

pute, that Christ came to judgment at the end of the old dispensation; then he received to favor his followers, and doomed to punishment his enemies. This was the time when the books were opened, and every man was judged according to what was written therein. Then Christ appeared a second time without sin; that is, without a sin-offering unto salvation to those who looked for his coming, but unto punishment to those fighting against him.

The author of the Lectures thinks, because he appeared a second time without sin, to salvation, to those who looked for him, he could not have come at the destruction of the Jewish nation. But was there no salvation wrought out then for the Christians? Were they not saved from the violence of their enemies, from the madness of the Romans, from the horrors of starvation, from the chains of slavery, from the nameless evils, which came upon the Jews? This, therefore, was what the Saviour meant, when he said, "He that endureth unto the end shall be saved." St. Paul says; "Let us hold fast the profession of our faith, without wavering, (for he is faithful that promised.) . . . . . For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. . . . . For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. . . . . Cast not away, therefore, your confidence, which hath great re-

compense of reward. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. x. 23, 26, 27, 30, 31, 35 – 37. Thus were the Christians exhorted to faithfulness with reference to the coming of Christ; thus were they told, that the promise of his coming was sure, and that, if they would be faithful, they should reap their reward. But all such exhortations were unmeaning, if Christ was not to come, at the time we suppose. Besides, will you say these early Christians have not yet entered upon their reward for faithfulness under persecution? Observe, their reward was to be given at the coming of Christ; and if that has not yet taken place, their reward has not yet commenced. Will you say, too, that the wicked here spoken of have not yet entered upon their punishment? Observe, vengeance was to be taken at the coming of Christ; and, if he has not yet come, then the vengeance is not yet taken? To what absurdities and inconsistencies does error lead!

The author of the Lectures has spent much time to show the certainty of Christ's coming; he has filled many pages of his book to establish this; and to all that he has said respecting the certainty of the event, we could of course subscribe. We do not doubt the word of Jesus. Often, when he spoke of his coming, to show the truth of what he declared, he said; "Heaven and earth shall pass away, but my word shall not pass away"; that is, as the best commentators say, Heaven and earth shall *sooner* pass away than my word. A similar form of expression is used in

Matt. v. 18. "For, verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Jesus, therefore, is to be believed; and we must credit what he says about the time of his coming, as well as about the fact of his coming. Now, I appeal to every person present to say, whether it is not as clear, that Christ was to come to redeem his followers and punish his enemies at the destruction of Jerusalem, as that he was to come?

But the Lectures before us say, that his coming to judgment was in the last times and last days of the world; but that, if he came eighteen hundred years ago, it was not in the last times and last days. Therefore, says the objector, you must be wrong. Wrong! how wrong? What does the text say; "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily, I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Am I wrong, then?

Let us see what the apostles thought about the last days. The prophet Joel says: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days, will I pour out my Spirit. And I will show wonders in the heavens, and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Sion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel ii. 28 – 32.

Now, St. Peter applies this to his own times, to the last days of the Jewish dispensation. Hear him; "But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel; And it shall come to pass in the last days (saith God), I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts ii. 14 – 21. Thus does he teach, that Joel prophesied of the times in which Peter then lived, and of events that were to transpire at the approaching coming of Christ. Observe how this agrees with what we have quoted. He speaks of wonders in heaven, and signs on earth, blood, fire, vapor, and smoke; of the sun turning to darkness,

and the moon to blood. Why, this is stronger language than any we have found. Well, Peter says, that Joel referred to his times, which he calls the last days; so that Peter considered, that he lived in the last days.

Suppose this language applies to the present time, and that we are living in the last days. Why do we see nothing of the spirit of prophecy? who among us has power to foretell what is future? The author of the Lectures has been styled, The Prophet; but I am not aware, that he claims to be any thing more than an expounder of prophecy. If he was a prophet, I should suppose he could have expounded more accurately than he has. His Lectures were published in 1838. In 1839, the Turkish government, he said, was to be overthrown. But was it done? Far from this; the Turkish government still stands firm and secure; so that here our expounder or prophet is mistaken. Nothing strange has occurred to the Turkish government during the year past.

In the first epistle of Peter, we read; "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Peter i. 20. *These last times.* Remember this expression. St. John says; "Little children, it is the last time; and, as ye have heard, that antichrist shall come, even now are there many antichrists; whereby we know, that it is the last time." 1 John ii. 18. In the Lectures we are considering, we are told, that now antichrist reigns; and, therefore, now is the last time; but St. John said, eighteen hundred years ago, *it is the last time,* — not, the last time shall come in eighteen hundred years, but it is the last

time; he also says, "We know that it *is* the last time."

Jude says, "But, beloved, remember ye the words which were spoken before, of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." Then he adds, "These be they who separate themselves, sensual, having not the spirit"; by which we learn the mockers had come, and the last time had come.

Jude shows, in this connexion, that this was the time for Christ's coming to execute judgment.

Thus the last times and days were when Peter and John and Jude lived; then the scoffers and mockers fought against the truth; then antichrists reigned; and then Jesus came to judgment.

There is but one question to be settled here, and that is, Were the apostles mistaken in saying, they lived in the last times? Now we must either say they were mistaken, egregiously mistaken, or else admit that Christ has come, and that he came as they said he would. Dr. Codman, in his sermon delivered before the Legislature of this State, at the commencement of its present session, says, the apostles were mistaken; that they really thought the day of judgment and destruction of the universe were at hand, when they were not. I confess, that this statement is so remarkable, and is so directly calculated to awaken distrust with regard to all the apostles have said, that I would not have repeated it, if I had not heard it from his own lips: nay, I would not have done it, if I had not seen it in print from his own pen.

Thus are we obliged to say, the apostles did

not know the truth of what they spake; that they were mistaken; that they supposed themselves living on the very eve of time, when, according to the theory we are examining, they were more than 1800 years from that time. If people wish to destroy all faith in the Bible, let them accuse the apostles of mistakes, of ignorance about what they spake! I, however, can have no fellowship with such a cause; and, I am happy to add, Universalists will give it no countenance.

But how, says the hearer, will you remove the difficulty? I reply, I have no difficulty to remove. Christ said he should come at the end of the Jewish age, or world; come to save from oppression his followers, set up his kingdom, and overthrow his enemies. He did come, — the judgment took place, — and his kingdom was established.

It may be well to remark, "that the Jews were accustomed to divide the entire duration of time into two great ages; viz. the age before the beginning of the Messiah's reign, and the age after; this age, and the age to come; the present age, and the future." Accordingly, it was understood that the age then present, was to *end* when the Messiah should overthrow his enemies, and establish his kingdom. Paul says, "Now once in the end of the world [age] hath he appeared to put away sin," &c. Again, "These things happened for ensamples, on whom the ends of the world [age] have come." It is on this principle, that the phrases last days, last times, were applied to the end of the Jewish dispensation.

Thus, we have no difficulty in the case. That lies wholly with those who say, the apostles were mistaken, and that Christ did not come.

One thing more, and I will close. The question may arise, Allowing that Jesus did come, and did execute judgment, as has been shown, may there not still be another coming to judgment? That there is to be another coming of Christ, we do not deny; but we do deny, that at his final coming he will execute judgment upon any. Where is your proof of such a judgment, if it be not in the texts we have quoted? There is no proof. Will you say these texts have a double meaning? Then why did Christ say, All these things shall come upon this generation? Why did he not say, These things shall in part come upon this generation, and in part at the end of the universe? Besides, shall we go back to the long since exploded doctrine of a double meaning to Scripture, to sustain this theory? Had we not much better abandon it, than to revive any thing so foolish and absurd?

If you wish to learn the particulars in regard to the final coming of Christ, read 1 Cor xv. In reading this important chapter, bear in mind, that those to whom it was addressed, had expressed some doubts as to the resurrection of the dead. This we learn from vs. 12–15. "Now if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not."

With this fact respecting the doubts of the Co-

rinthians in our mind, it will be easy to understand the apostle. They doubted not the resurrection of Christ. This they admitted. Neither did they doubt the resurrection of the wicked simply; but they doubted also the resurrection of both the wicked and the righteous. Hence in his answer he speaks of the *dead*. Observe,— "If the dead rise not." "How say some among you, that there is no resurrection of the dead?" "By man came also the resurrection of the dead." Therefore, all men will be raised; and it is the resurrection of all, that the apostle is arguing. Hence he says, "As in Adam all die, even so in Christ shall all be made alive." verse 22. This verse is not, As in Adam all die, even so all that are in Christ shall be made alive; but, even so in Christ shall all be made alive.

Now what is it to be made alive in Christ? Let Paul answer. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Verses 45–49. Thus, to be made alive in Christ, is to be quickened by his spirit; to be like the second man, or the Lord from heaven; to bear the image of the heavenly. But who shall be thus made alive? We answer the *dead*, or all men. "As in Adam all die, even so in Christ shall all be

made alive." All then, will bear the image of the heavenly, as they now do the image of the earthy.

Hence Paul says, the *dead* shall be raised incorruptible and immortal, and that the resurrection shall introduce them into the kingdom of God. Hear him. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Verses 50 – 55. Here all the dead experience the same change; they are all made incorruptible and immortal. It will avail nothing to say, we can be incorruptible and immortal without being happy; for the change which takes place introduces them into the kingdom of God. Observe, — Flesh and blood, he says, cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Then he describes the change which will introduce them into the kingdom of God. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incor-

ruption, and this mortal must put on immortality." Verses 51 – 53.

When the dead are thus raised, and the living thus changed, the saying that is written, "Death is swallowed up in victory," will be fulfilled. Where is this saying written? Turn to Isaiah xxv. 6, 7, 8, and you have the answer. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it."

In these words, the prophet first speaks of the provisions of grace, and declares, that they are made for all people, by which Christians now almost universally understand the whole human family. Calvinism is too cruel and partial for this benevolent age. In the next place, the prophet shows who will partake of the provision; and, in doing this, he uses the same broad terms that he employs in teaching the number for whom the provision was made. His language is, "He will destroy the face of the covering cast over *all people*, and the veil that is spread over *all nations;* and wipe tears from *all faces.*" Thus all will partake of the feast. And when this is done, death will be swallowed up in victory; the redemption of the world will be accomplished. Now we know we are right here; for Paul has applied this language

to the resurrection, and shown its fulfilment then. He says, when the dead shall be raised, "then shall be brought to pass the saying that is written, Death is swallowed up in victory."

This agrees with what is said respecting the reign of Christ: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 24 – 28. Christ's warfare is against sin; and he only gains the victory, when the sinner becomes his friend. Hence, to make his enemies his footstool, or put them under his feet, is the same as to reconcile, subdue, or subject them. Therefore, when all are subdued, God will be all in all. But he cannot be all in the rebellious; and, therefore, all will be in willing subjection.

Let not the objector cavil at the expression, "every man in his own order"; for it is immaterial about the order. If all are made alive; if all are subjected; if all are incorruptible and immortal; if all are in the kingdom of God; if God is all in all; and if death is swallowed up in victory; it is enough!

Such, hearer, will be the condition of man at the final coming of Christ. Where now is our

author's theory? Where are his wild speculations? and where his contradictory calculations? Shall we place his visionary scheme, established upon assumed dates, against the positive and unconditional declarations of God?

LECTURE III.

MR. MILLER'S CALCULATIONS EXAMINED AND REFUTED.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii. 13, 14.

In this Lecture I am to consider the calculations made from the prophecy of Daniel, by which we have been told that the world shall be destroyed, A. D. 1843. As our author has several Lectures on this subject, and as he has very extensive references to the histories of individuals and nations, it will not be expected that I shall follow him through all he has said, and attempt to refute all his statements; it will be sufficient if I show him wrong in his principal calculations, and also wrong in his applications of the predictions. Though so large a portion of his Lectures is devoted to the prophecy of Daniel, I doubt whether one in twenty who heard them delivered can give any distinct idea respecting his calculations. They know that as he has summed up his reckonings, the world will end in three years from this; but that is about all.

The arrangement is exceedingly bad; or rather, I should say, there is no arrangement. He has the same calculations over again and again; and

they are so blended together, that it is difficult always to get at his meaning. Indeed, you almost need some one specially illuminated, as Daniel did, to explain the vision, even when you have the book before you. I have been obliged to read it over several times to get all of his calculations, and classify them, so that I could place them in order before you.

I make these statements about the want of order and arrangement, not for the purpose of finding fault, but because I cannot take up the Lectures in the order they come; since matters that are not discussed in order, cannot be referred to in order.

His theory is as follows. The 2300 days mentioned in our text, are so many years, and comprise the whole period of time embraced in Daniel's vision. These 2300 years commenced when Artaxerxes gave a decree to Ezra to rebuild the walls of Jerusalem; which decree was given 490 years before the death of Christ. These 490 years were predicted in the vision of the 70 weeks, at the end of which the Messiah should be cut off. His next calculation is from the crucifixion of Christ to the time of taking away the Pagan abomination, which he makes 475 years. After the overthrow of this, the Papal abomination is set up, which lasts 1260 years, or till the year of our Lord 1798. According to this, the Papal abomination was overthrown just 42 years ago, or 45 years before the end of the world.

Here then we have, first, the calculation of 2300 years to be considered; and, second, the various calculations in regard to the different periods

within that time. When we shall have considered these, we will inquire, whether events have transpired in accordance with these calculations. By this arrangement we shall have several rules, by which to test the correctness of the matter; and you know when we prove a sum in several ways, we are sure that it is right; so on the other hand, when we cannot prove it in any way, we are sure that it is wrong, that we have not worked it correctly. If the calculations before us will not stand the test of any of these rules, we shall conclude that they are wrong and unworthy of our belief. And,

I. We will inquire, how the 2300 days mentioned in our text, are known to be so many years? The author of the Lectures has endeavoured to prove this from Daniel's vision of the 70 weeks; but to show that this is no proof, we have only to carefully consider this prophecy.

Daniel said, in 70 weeks the Messiah should be cut off; and these weeks being reckoned weeks of years, make 490 years, so that each day stands for a year. This reckoning we have no doubt is correct. We have several reasons for believing this.

1. Daniel made the following division of his 70 weeks.

"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall even in troublous times.

"And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy

the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. ix. 25–27.

Here are 3 divisions of the 70 weeks, one division is 7 weeks; one 62 weeks, and 1 one week. Now these agree very exactly with events as they transpired. From the time Ezra received a command to build the walls of the temple to their completion by Nehemiah, was just 7 weeks of years, or 49 years. From that time to the crucifixion of Christ was 62 weeks, or 434 years. This leaves one week, or 7 years, which embraced the ministry of John and Christ, at the end of which Christ was crucified.

This certainly is a remarkable prophecy, and stands as an irrefutable argument against the Jews who rejected Christ, and all infidels who now reject him and the Bible. It was this prophecy that caused such a general expectation among the Jews, that the Messiah was to come when he made his appearance; and in view of it, I think every man must stand in awe and reverence before the Bible.

The reason why Daniel employed weeks to represent the time of Christ's death is perfectly obvious. The Jews had sabbatic years, by which their years were divided into weeks of years, as in this important prophecy, each week containing 7 years. Thus we read,

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." Lev. xxv. 8 – 10.

Here we see they were to number 7 sabbaths or weeks of years, that is, 49 years to the jubilee. Daniel's prophecy, in the original, is weeks of years, so that he spoke in terms perfectly understood by the Jews.

3. He may have had allusion to the 70 years captivity in Babylon; and designed to show that as the Jews had so long been kept out of the possession of the holy land, that now being restored to it, they should seven times as long be kept in possession of it; and enjoy their sabbaths 7 times 70 years, and in them have 70 sabbatical years, or ten jubilees.

Such is the vision of the 70 weeks; and such are the reasons why Daniel uses weeks of years, instead of giving the number in years.

Now we would ask, how this proves that days in our text, signifies years? Do you answer, because there a day stands for a year?

The author of the Lectures says, all commentators agree with him in regard to the 70 weeks;

and hence he concludes, that he has a key, being right there, by which to unlock the whole vision. But I am unable to see the least aid to be derived from this towards proving that 2300 days are 2300 years. How can the fact, that 70 weeks of years signifies 490 years, prove that when the prophet speaks in different terms, and uses days instead of weeks of years, he means by day, a year?

We have seen why a day, when used in weeks of years, signified a year; that was the way the Jews were told to reckon it; but never were they told to reckon invariably, under other circumstances, a day for a year. The whole argument, therefore, rests entirely on assumption; there is no more relation between Mr. Miller's premise and conclusion, than resemblance between light and darkness. For myself, I can hardly imagine how a man could have taken such a leap as he did, to get at this conclusion.

Let us turn to the text a moment.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

According to the interpretation in the Lectures before us, the daily sacrifice means the Pagan abomination, the transgression of desolation the Papal abomination, and the sanctuary to be trodden under foot, the Christian church. We cannot stop, however, now to consider these; we

must wait till we have first settled the point in regard to the sense of days.

Dr. Clarke says, 2300 days signifies literally 2300 mornings and evenings. Henry says, 2300 days means evenings and mornings; this, he tells us, is the import of the original word days, and he adds, some make the morning and the evening in this number to stand for two; and then 2300 mornings and evenings will make but 1150 days. This answers to the morning and evening sacrifices; they should see their sanctuary trodden under foot unto 2300 sacrifices.

Let me now inquire to what we could apply the prophecy in such a case? Did any thing occur to which it was applicable? Let Josephus answer. He says,

Antiochus Epiphanes "came up to Jerusalem, and pretending peace, he got possession of the city by treachery; at which time he spared not so much as those that admitted him into it, on account of the riches that lay in the temple; but, led by his covetous inclination (for he saw there was in it a great deal of gold, and many ornaments that had been dedicated to it of very great value), and in order to plunder its wealth, he ventured to break the league he had made. So he left the temple bare; and took away the golden candlesticks; and the golden altar [of incense], and table [of shew bread], and the altar [of burnt-offering]; and did not abstain from even the vails, which were made of fine linen and scarlet. He also emptied it of its secret treasures, and left nothing at all remaining; and by this means cast the Jews into great lamentation, for he forbade them to offer those daily sacrifices which they

used to offer to God, according to the law. And when he had pillaged the whole city, some of the inhabitants he slew, and some he carried captive, together with their wives and children, so that the multitude of those captives that were taken alive amounted to about ten thousand. He also burnt down the finest buildings; and when he had overthrown the city walls, he built a citadel in the lower part of the city, for the place was high, and overlooked the temple, on which account he fortified it with high walls and towers, and put into it a garrison of Macedonians. However, in that citadel dwelt the impious and wicked part of the [Jewish] multitude, from whom it proved that the citizens suffered many and sore calamities. And when the king had built an idol altar upon God's altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid their own God, and to adore those whom he took to be gods; and made them build temples, and raise idol altars in every city and village, and offer swine upon them every day. He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction. He also appointed overseers, who should compel them to do what he commanded. And indeed many Jews there were who complied with the king's commands, either voluntarily, or out of fear of the penalty that was denounced; but the best men, and those of the noblest souls, did not regard him but did pay a greater respect to the customs of their country, than concern as to the punish-

ment which he threatened to the disobedient; on which account they every day underwent great miseries and bitter torments, for they were whipped with rods, and their bodies were torn to pieces, and were crucified, while they were still alive and breathed. They also strangled those women and their sons whom they had circumcised, as the king had appointed, hanging their sons about their necks as they were upon the crosses. And if there were any sacred book of the law found, it was destroyed, and those with whom they were found miserably perished also." — Josephus, Vol. I. p. 410.

With this quotation in our mind, let us read what Daniel says. After having described, under the figure of a ram, the Persian empire; of a he-goat, the Grecian empire; he goes on to describe, under the figure of a little horn, a king of the Grecian empire, or Antiochus Epiphanes. His language is, —

"Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the

ground; and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii. 8 – 14.

Now could there be a more perfect agreement than is here found between Josephus and Daniel? Antiochus * set himself against a pleasant land, that is, against Canaan the holy land, which is always spoken of as one of the most pleasant and delightful portions of earth. So Josephus says, he marched against the Jews, and set himself against the holy land.

2. He fought against the host of heaven, or the people of God, the church, which is the kingdom of God, or heaven on earth. This agrees with Josephus.

3. He cast down some of the host of heaven; that is, of the stars, or the lights and pillars of the church, men eminent for their religious knowledge and piety. These he forced to comply with his idolatry, or be put to death; he trampled upon them, and triumphed over them; he put them to death with cruel tortures, because they would not eat swine's flesh. He gloried in it, that herein he insulted heaven, and exalted his throne above the stars of God.

4. He magnified himself even to the prince of the host. He set himself against the high priest, whom he deprived of his dignity; or rather against God himself, who was Israel's king of old; who

* These remarks on Antiochus are condensed from Henry.

reigns for ever as Zion's king; who himself heads his own hosts that fight his battles.

5. He took away the daily sacrifice; the morning and evening lamb, which God appointed to be offered every day upon his altar.

6. He cast down the place of the sanctuary; he profaned the temple; he made it the temple of Jupiter Olympus, and set up his image in it. He cast down the truth to the ground; trampled upon the book of the law, that word of truth; tore it, burnt it, and did what he could to destroy it quite, that it might be lost and forgotten forever.

These were things to be done by the little horn, or, as we understand it, Antiochus. I know it is thought, that it refers to the Papal power. I have not time in this lecture to show, that there is scarcely a single point of resemblance, though I will do that before I close my series.

If it were the Papal church, why does it speak about treading the sanctuary under foot? The sanctuary here means the temple at Jerusalem; and this we have seen was desecrated by Antiochus. If it were the Papal power, why does he talk about cleansing the sanctuary? Sanctuary must mean the temple. This is the sense in which it is uniformly used.

Well, when was the temple desecrated by Antiochus cleansed; when was the daily sacrifice restored? Let Josephus answer. He says,

"When, therefore, the generals of Antiochus's armies had been beaten so often, Judas assembled the people together, and told them, that 'after these many victories which God had given them, they ought to go up to Jerusalem, and purify the temple, and offer the appointed sacri-

fice.' But as soon as he, with the whole multitude, was come to Jerusalem, and found the temple deserted, and its gates burnt down, and plants growing in the temple of their own accord, on account of its desertion, he and those that were with him began to lament, and were quite confounded at the sight of the temple: so he chose out some of his soldiers, and gave them order to fight against those guards that were in the citadel, until he should have purified the temple. When, therefore, he had carefully purged it, and had brought in new vessels, the candlestick, the table [of shew-bread], and the altar [of incense], which were made of gold, be hung up the vails at the gates, and added doors to them. He also took down the altar [of burnt-offering], and built a new one of stones that he gathered together, and not of such as were hewn with iron tools. So on the five-and-twentieth day of the month Casleu, which the Macedonians call *Apelleus*, they lighted the lamps that were on the candlestick, and offered incense upon the altar [of incense], and laid the loaves upon the table [of shew-bread], and offered burnt-offerings, upon the new altar [of burnt-offering]. Now it so fell out, that these things were done on the very same day on which their divine worship had fallen off, and was reduced to a profane and common use, after three years' time; for so it was, that the temple was made desolate by Antiochus, and so continued for three years." Josephus, Vol. I. p. 416.

Let me add here, that Josephus applied the prophecy of Daniel to this desolation and desecration of the temple. He says; "And this desola-

tion came to pass according to the prophecy of Daniel, which was given four hundred and eight years before; for he declared that the Macedonians would dissolve that worship [for some time]." Josephus, Vol. I. p. 416.

Now I ask any candid person, if it is not perfectly reasonable to say, that Daniel has reference in the 2300 days, or, as it is in the original, mornings and evenings, to the desolation of the temple, and the removal of the morning and evening sacrifice by Antiochus?

Thus do we see that the 2300 years computed in the Lectures, come down to 1150 days! Verily this is quite a falling off from the large calculations there made!

Perhaps it will be said, we are not authorized in saying 2300 *days* means so many mornings and evenings; that they must at least be understood to signify so many days; and that if this is done, the reckoning will not apply to the desolation of Jerusalem by Antiochus! I answer, there is no difficulty here; for 2300 days are 6 years, 4 months, and 20 days, which is just the time of the defection of the Jewish people, if you reckon, as commentators do, from the defection procured by Menelaus the High Priest, to the time the sanctuary was cleansed.

It is impossible, then, to make out 2300 years. Daniel says nothing about years in the text. He is talking of days, or mornings and evenings.

I have dwelt at considerable length on this calculation, because the importance attached to it, seemed to require a full investigation of it; and from what has been said, we see it is impossible to prove any thing with regard to the end of the world from the 2300 days of our text.

We will now inquire, whether by adding the different computations together, we can make out 2300 years; for if we cannot, then there is nothing done towards proving the destruction of the world. Let us, then, examine these different computations.

Lecture V. is founded on these words: "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man: and his number is six hundred threescore and six." This number is explained to mean 666 years; and is said to denote the time the beast shall reign. Well, what is the proof? We answer, — We are referred to the fact, that when the Scriptures say, man's days are numbered, they mean, they are determined. But, how does this prove that the number of the beast, which is 666, is 666 years? Why may it not be 666 days; or 666 months? In one place, it is said, "ye shall have tribulation ten days;" and why may not 666 be so many days? Thus you see we have no proof yet, — not a particle.

Again. Suppose the 666 are 666 years. What then? When were those years to end? Why of course, you say, in 666 years from the prediction. Not at all, — the hearer is quite too fast, — our prophet has a double face; he looks both ways. He does not simply tell the time the beast has to live, but also the time he has lived. But how is this known? Where is the proof? If assertion is proof, why then I can prove that the 666 referred to the time the beast had to live.

Again. If we say the 666 referred to all the years of the beast, how could it be ascertained when its existence commenced, or would end?

Suppose I should say to a man, Here is an animal that lives to a great age; many of the kind have lived 666 years; would that inform him of the age of the animal? Would it enable him to determine how long from that time it would live, providing it should live to be 666 years old? Certainly not. How, then, can we determine when this beast shall end, or when the 666 years shall be finished? Do you say, we can ascertain that from history, from the time when the beast came into existence, and when its existence ended? But here is another difficulty. What was the beast? Is there any way by which to answer this question? The author of the Lectures says, the beast was Pagan Rome; and then he goes on to show that Pagan Rome came into existence 158 years B. C. But can he be serious in such an idea as that? Romulus began the foundation of Rome 752 years B. C., and we know well that the Romans were Pagans from the beginning. Thus 666 years is by no means the number of the beast. Verily our author makes lame work, indeed; for in giving us the number of his beast, he has not given us half his days! Let us, however, pass all these difficulties, and go on with the calculations. The end of Pagan Rome, of which we shall speak in another Lecture, our author tells us was A. D. 508. This was the end of 666 years, which begun 158 years before Christ.

The next calculation is that which relates to the beast that succeeds Pagan Rome, which is Papal Rome; in other words, the Catholic Church. This beast was to live 1260 years. Now I want your special attention, for we have

got upon the last calculation. This is the time (1260 years) of the continuance of the Papal church.

On page 101 of the Lectures, I find it stated that the Papal power ended in 1798, that is, 42 years ago. On the same page, it is stated, that in 45 years after the end of Papal Rome, the world will end, which is three years from this!

Suppose now we subtract 1260 years from 1798. This will carry us to the beginning of the Papal power, if the author of the Lectures is right. Well, 1260 taken from 1798 leaves 538, which I find on page 101 is the year when the Papal abomination commenced.

Let us now add together these different sums, and see where we shall come out. We started with 2300 years. Let us see, then, if the different calculations, when added together, make this amount.

Take 1st, the 70 weeks of Daniel, or	490 years
Take 2d, the Pagan beast, which stood after the death of Christ	475 years
Take 3dly, the Papal beast, which stood	1260 years
Then add 45 years, the time the world shall stand after the destruction of the Papal beast,	45 years
And you have	2270 years,

which falls short of 2300 years to the amount of 30 years.

Here is a great difficulty. What is to be done? The author of the Lectures wants 30 years to make up his 2300. According to this the world should have been destroyed in 1813; that is, 27

years ago. Having passed that period, I suppose you are all convinced, if not satisfied, that the author of the Lectures is wrong. Perhaps the hearer may wish to know if the author saw this difficulty. I reply he did; and he swallows it so calmly that you would conclude he thought it of no importance. Just hear what he says; "I shall now go on with the illustration of the third part of his prophetic history, which is the history of the image beast, the deadly wound healed, or what Daniel calls 'the abomination that maketh desolate.' This beast would rule over the kings of the earth, and tread the church of God under foot forty-two months, or time, times and a half, which is twelve hundred and sixty years, in common time, or as the angel tells us in Daniel xii. 11, from the taking away the daily sacrifice to setting up the abomination that maketh desolate, should be a thousand two hundred and ninety days, showing a difference of thirty years from the statement of the actual reign of the image beast and the other, which includes all the time from taking away down through the setting up or reign of the image beast. Therefore, to reconcile these two statements, we must conclude there was 30 years from A. D. 508, when Paganism ceased, before the image beast or Papal Rome would begin her reign. If this is correct, then the 1290 began 508, and would end us in 1798. But the reign of Papacy would not be set up until A. D. 538, and would end us in the same year, A. D. 1798, being 1260." See Lectures, pp. 92, 93.

There! that is the way he gets over the difficulty! He *supposes* that there was 30 years between the overthrow of Pagan Rome, and the

setting up of Papal Rome; and then says, IF this is correct, then the world will be destroyed in 1843. Now, who would suppose that there was sufficient power in this little word IF to support the world for 30 years! Yet so it is! For the last 27 years we have been resting solely on the this little IF. Well, my friends, this, great as it is, is not the greatest difficulty in the case.

Papal Rome was to stand 1260 years. How are these years obtained? We will let the author of the Lectures speak for himself. He says, "John then goes on to describe the civil power of this Roman government under this last head, and shows the length of time they would exercise this last power, 'forty-two months,' which is the same as Daniel's time, times and a half, or John's 1260 days, mentioned Rev. xi. 3: xii. 6. His power to make war and overcome the saints is foretold. In the tenth verse he shows us how this civil power should be destroyed, by captivity and the sword, and this was fulfilled in 1798, when the pope was carried a captive into France, and the states of Italy were conquered by the sword of the French army." See Lectures, p. 75. Here we are referred to John's 1260 days, and also his 42 months, which is 1260 days. Besides, we are referred to Daniel's time, times and a half; all of which are supposed to mean the same thing. Let us look at his calculations with all the favor possible; for really, I am rather desirous that he should get something right in regard to his reckonings, for I am told that quite a number have believed his scheme; and, if it should turn out that he is wrong on every point, it would be rather too mortifying!

I should remark in connexion with such a statement, that the calculations about the 70 weeks of Daniel, are not peculiar to our author; he has nothing new on that subject; all Christians explain it substantially as he does, and most, exactly; or rather I should say, he explains it as hundreds have done before him.

But how does he make out his 1260 years? He refers us, as I have said, to Daniel's time, times and a half; and he says time, times and a half, mean 3½ years, and that each day signifies a year, which makes 1260 years. Here the question arises, how does he know we are to reckon each day of these 3½ years as a year? Does not his argument rest entirely on assumption? And is not his assumption against fact? Daniel predicted that Nebuchadnezzar should be driven from his throne, have the heart of a beast, and that 7 times should pass over him, before his restoration. How long were the 7 times here mentioned? Now we have no need of conjectures in answering this question. We want no fancy work in this case; facts only will answer here, and one fact is worth a million speculations and assertions. How long, then, did Nebuchadnezzar remain in this state? We answer, seven years: "Seven times shall pass over him."

Let us take the theory of the Lectures, which says, time, times, and a half are 1260 years, and see how it agrees with the fact before us. Do not forget, that this is one of the leading calculations in the Lectures. It is often brought in, and constitutes one of the main pillars in the building. Well, — if three times and a half are 1260 years, how long is seven times? Here is a plain sum

for the rule of three, which any schoolboy can work. I doubt not, that a hundred in this house are ready to answer, 2520. Nebuchadnezzar, then, must have been quite an old man when restored to his reason; for, according to the mode of computation in the Lectures, he was banished from his throne 2520 years!

Thus do you see the entire fallacy of this reckoning. Nebuchadnezzar was banished seven years, so that a time means a year, two times two years, half a time half a year. Time, times and a half, then, are three and a half years. And yet here the author of the Lectures gets his 1260 years, with which he figures so largely about the Papal church. There is another point to be considered. The 1260 years which we have seen our author has not been able to make out; which he has failed of making out in all his calculations, he says, denotes the time of the continuance of the Papal power; and this power, we are told, was destroyed in 1798.

I wish now to inquire, whether such was the case? Was the Roman church then destroyed? Has the Pope now no power or diminion? If not, it would look as though our author might have had some show of reason for applying things as he has. Let us turn to history. I will quote from a Protestant, one who will unite in saying all the hard things imaginable against the Catholic church; in calling it a beast, with as many heads and horns as its worst enemy could desire to give it. "He keeps," says the writer, "his court in great state at the palace of the Vatican, and is attended by seventy cardinals, as his privy counsellors, in imitation of the seventy disciples of our

Lord. The Pope's authority in other kingdoms is merely spiritual, but in Italy he is a spiritual sovereign; Louis the Seventeenth, and the allies, having, in 1814, restored him to his throne, and to those temporalities of which he was deprived by Bonaparte and the French revolution. On resuming his government, Pope Pius the Seventh soon restored the order of the Jesuits and the Inquisition; so that the Roman Catholic religion is now reinstated in its ancient splendor and authority." Thus we see the Papal beast still lives, with all his heads and horns; and the Pope sits a temporal sovereign upon his throne, with all the majesty and dignity of a king! Does not Mr. Miller know this? Why then does he say the Papal beast was destroyed in 1798? Do you reply, his calculations required this? Then, I ask, what confidence shall we place in calculations which go against fact? Can our author presume so much upon the credulity of the people, as to suppose they will believe his assertions and calculations, rather than the unerring voice of history? So we must conclude, since he arrays his assertions and calculations against history, and persists in declaring that he is right!! Was there ever such presumption?

My strength will not allow me to pursue this investigation any further this evening; and perhaps it is better that I should not, even if I could, in justice to my health. It is difficult to retain so many calculations in the mind; and if I close now, you will be more likely to remember what I have proved.

In my next I shall pursue the investigation of our author's calculations, and take up some of the

leading applications he has made of the divine predictions.

Before closing I wish to throw out a single suggestion. If this theory is correct, why do none of the ministers, who take its author by the hand, and receive him into their pulpits, become convinced? I have not heard of one among them all. They are willing to give him countenance, to have him do all he can to create excitements, and frighten people into their churches: but when asked whether they believe the theory, they reply, "We don't know; it may be true; it is best to be prepared." Thus they sanction it, just as far as they can without committing themselves. They would not, on any consideration, avow themselves believers, — they know it is not true, — they know that not the least reliance can be placed on the calculations — that they are built upon assumed premises — that they are contradictory — that they do not embrace the periods of time supposed.

Now, I ask, if such measures are requisite to the success of Christianity? Must we resort to artificial terrors to keep it up? Must we take the course pursued by ignorant and superstitious mothers, who tell their children of ghosts and devils to make them do right? For one I am willing to confess, that, if Christianity cannot be supported without a resort to such measures, it is not worth possessing. I say in regard to this, as in regard to politics and everything else, that success by intrigue or unfairness, is worse than failure.

But Christianity requires no such measures. It is these, that have retarded its progress and brought it into contempt. It is these, that have destroyed

the confidence of so many in the truth and value of its instructions. Christianity is a consistent system, — a reasonable system, — a perfect system; and, when disconnected with the errors of man, it is the power of God unto salvation.

The abettors of this wild and absurd theory, this fanatical humbug, will lament the day when they stood up and virtually gave it their sanction. When they shall see those, now deceived by it, scoffing at religion, and mocking its teachers, then will they begin to feel the greatness of their error, and the wickedness of acting upon the principle, that the end sanctifies the means.

LECTURE IV.

MR. MILLER'S APPLICATIONS OF THE PROPHECIES EXAMINED AND REFUTED.

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spoke, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii. 11 – 14.

In my last Lecture I examined some of the principal calculations founded on the prophecy of Daniel, by which the attempt has been made to prove, that the world will be destroyed in 1843. In doing this I considered first, the idea, that 2300 *days* signifies so many years, and showed, that there was no evidence of this. Thus I proved, that we had no one prediction reaching forward to 1843.

In the second place, I inquired, if, by adding different predictions together, we could make out 2300 years, and found, that we fell short of this to the amount of 30 years. I showed, too, that

the author himself was obliged to suppose 30 years, to make his calculations come out right.

I also proved, that the author was wrong with regard to the different predictions; that he had reckoned days as years without any reason for so doing; and, that if he was right, Nebuchadnezzar must have been banished from his throne 2520 years, whereas the Scriptures say, he was banished just seven years. In this way did I show, that his reckonings were entirely false; that not the least reliance could be placed upon them; that they contradicted each other; that they rested on assumed premises, and that they could not be proved by any rule whatever.

This evening I shall ask your attention to this question, *Is there a sufficient agreement between the predictions and those things to which they are applied, to justify us in applying them as the author of the Lectures has done?*

In answering this question, we must keep two things constantly in mind; first, the dates fixed by our author with regard to the commencement and termination of the things prophesied of; and second, the character of the things predicted.

To proceed understandingly, we must know how the predictions are applied in the Lectures we are considering.

On page 37 of the Lectures we read, — "It is very evident, when we carefully examine our text, that it is to be understood as referring to Pagan and Papal rites, for it stands coupled with 'the abomination of desolation,' and performs the same acts, such as are ascribed to the Papal abomination, 'To give both the sanctuary and host to be trodden under foot.'"

On the same page he says, — "Then the 'daily

sacrifice' means Pagan rites and sacrifices, and the transgression of desolation, the Papal; and both together shall tread under foot the 'sanctuary and host,' which brings me to show what may be understood by 'sanctuary and host.'"

On page 38 we read,—"'Then shall the sanctuary be cleansed or justified,' means the true sanctuary which God has built of lively stones to his own acceptance, through Christ, of which the temple at Jerusalem was but a type, the shadows having long since fled away, and that temple and people now destroyed, and all included in unbelief."

On page 51 we read,—"We learn, that there are two abominations spoken of by Daniel. The first is the Pagan mode of worship which was performed by the sacrificing of beasts upon altars, similar to the Jewish rites, and by which means the nations around Jerusalem drew away many of the Jews into idolatry, and brought down the heavy judgments of God upon idolatrous Israel; and God permitted his people to be led into captivity, and persecuted by the very nations that they, the Jews, had been so fond of copying after in their mode of worship."

On page 52 we are told what the second abomination is. "But satan, an arch enemy, found his Pagan abominations could have but little or no effect to draw the followers of Christ into idolatry, for they believed the bloody rites and sacrifices had their fulfilment in Christ. Therefore, in order to carry the war into the Christian camp, suffers the daily sacrifice and abomination to be taken out of the way and sets up Papacy, which is more congenial to the Christian mode of worship in its

outside forms and ceremonies, but retaining all the hateful qualities of the former."

1. Is our author right in saying the sanctuary means the church or Christians? To answer this, turn to Daniel's vision of the 70 weeks, where we read,—"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city, and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined: and he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate." Dan. ix. 26, 27. Here we see, that the sanctuary means the temple at Jerusalem, and not the Christian people. Hence, treading the sanctuary under foot cannot mean, oppressions endured by the Christians; for sanctuary does not mean Christians. Neither can cleansing the sanctuary mean purifying Christians; for they are not called the sanctuary. The prophet, therefore, is not talking about the end of the world, but judgments which should come upon Jerusalem. He is describing the desecration of the temple, telling the time it shall be desecrated, and when it shall be cleansed.

The taking away of the daily sacrifice, therefore, was taking it from the sanctuary. This was its desecration, together with setting up an altar for sacrificing to idols, as we saw, in our last Lecture, was done by Antiochus Epiphanes, several hundred years before the final destruction of Jerusa-

lem. Look at our text. "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Ver. 11. Here you see the beast has power against the daily sacrifice which he takes away from the sanctuary, and then casts the sanctuary down. Of course, this must be the sanctuary at Jerusalem; and, therefore, the question is asked, — "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." Ver. 13. That is, how long shall the sacrifice cease from the temple at Jerusalem; and how long shall the sanctuary be trodden under foot?

We must be right here, because the removal of the sacrifice and the setting up of the abomination are coupled together, and are spoken of as occurring at the same time; whereas, according to the theory in question, the daily sacrifice is removed long before the abomination is set up. When Antiochus took Jerusalem and abolished the daily sacrifice, he set up his idol altar, on which he compelled the Jews to sacrifice swine's flesh. Thus our author separates what the Bible connects together. There is another difficulty. Suppose, that by daily sacrifice Daniel means, as the Lectures state, Pagan Rome, with all its idol rites, — suppose this, — how is Pagan Rome to be destroyed? The answer is in the text and its connexion. "And out of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and

of the stars to the ground, and stamped upon them. Yea, he magnified himself, even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." Vs. 9–12. Who is this little horn that thus destroys Pagan Rome? We answer, the same power which the Lectures call Papal Rome. But how can this be? Papal Rome, we have been told, did not come into being, till 30 years after Pagan Rome was destroyed! This is, indeed, a strange beast. Here it is magnifying itself, waxing exceedingly great, casting down stars and stamping them to the ground; taking away the daily sacrifice, and treading the sanctuary under foot, 30 years before it has any being!

You recollect where our author had to suppose 30 years to make his calculations agree. Pagan Rome, he said, was destroyed 30 years before Papal Rome came into existence; and yet Papal Rome destroys Pagan Rome!! This, surely, is a curious beast; he seems to have been just as mischievous before he had an existence as after!

There is another trouble. Pagan Rome, we are told, was to exist 666 years, and, that it ceased to exist just 475 years after the death of Christ. Now let us turn to history, and see how that agrees with this calculation. Goldsmith, in his history of Rome, says; "Such was the end of this great empire, that had conquered mankind with its arms, and instructed the world with its wisdom; that had risen by temperance, and that

fell by luxury; that had been established by a spirit of patriotism, and that sunk into ruin when the empire was become so extensive, that a Roman citizen was but an empty name. Its final dissolution happened about 520 years after the battle of Pharsalia, 146 years after the removal of the imperial seat to Constantinople, and 476 years after the nativity of our Saviour."

Here, now, is just the difference between history and the speculations of our author. One says, in 476 years from the birth of Christ, and the other, 475 years from his death; making a difference of 32 years. Thus the Lectures are just 32 years out of the way. This error happens in a wrong place. It comes right along with the 30 years our author was obliged to suppose, to make his calculations agree. Well; suppose we add together 30 and 32, and we have 62; and 62 taken from 1843, leaves 1781, at which time the world should have destroyed! Thus, instead of supposing 30 years, he should have supposed 62.

This difficulty, with regard to the end of Pagan Rome, gives rise to another with regard to its beginning. It was to exist 666 years, and its existence, we are told, commenced 158 years before Christ, which would make its end A. D. 508; but instead of this, it ends A. D. 476, so that it expired 32 years before its time. Now, we were told, that numbering the beast was determining its days; and when it was said, its number should be 666, it meant, that that was the number of years determined upon for its existence! Well, what shall be done? Shall we say, in consequence of its great wickedness, its days were cut short? It is said, the wicked do not live out half

of their days; and why may it not have been the same with this naughty beast?

Thus do we see the perfect absurdity of all these calculations about Pagan Rome. Our author is wrong with regard to its beginning, wrong with regard to the duration of its existence, and wrong with regard to its downfall. Instead of being set up 158 B. C., it was set up 752 B. C. Instead of standing 666 years, it stood 1228 years. Instead of being overthrown A. D. 508, it was overthrown A. D. 476. Instead of being overthrown by Papal Rome, it was destroyed by the savage and ferocious Goths.

There are many other things which I should be glad to consider with reference to Pagan Rome, but I have not time, and I will pass to consider Papal Rome. Before doing this, however, I must say a word with regard to the overthrow of Paganism. In my remarks on this subject, I have followed the author of the Lectures so far as to speak of it as being overthrown when Rome was conquered by the Goths. Paganism, however, was virtually overthrown when Constantine was elevated to the throne. Then Rome became Christian; and, shortly after, Paganism fell into such disrepute, that the idol worship was almost abandoned. Well, it was A. D. 313, that a Christian emperor was placed on the throne of the Cesars; so that, if we fix the end of Pagan Rome at this time, we have 163 years more to deduct from the calculations by which our author has labored to show, that the world will be destroyed A. D. 1843. Add, now, 62 and 163 together, and you have 225 years. All this, therefore, is to be deducted from 1843, which only

leaves 1618; so that the world should have been destroyed 222 years ago!!

But we must proceed to Papal Rome. This, we are told, commenced its existence, A. D. 538, and ended A. D. 1798, having existed 1260 years. This 1260 years was obtained by calling "time, times, and a half, three and a half years, and then reckoning each day as a year. This, we showed, could not be a correct way of reckoning, because it would prove, that Nebuchadnezzar was banished from his throne 2520 years; whereas, it was only 7 years.

But let us waive all this difficulty, and inquire if our author is right concerning the commencement of the Papal power? What does he mean by Papal power? Is it simply the Catholic faith, or is it the Catholic church, with a Pope at its head, claiming to be supreme in matters of faith and practice, and also in regard to civil powers? You answer, it is the latter. Well; when did the Papal power, according to this definition of it, commence? When did this hydra-headed beast start into being? In the year 606, the emperor Phocas, by a public decree, invested the Pope with the title of Universal Bishop, and clothed him with superior authority in all ecclesiastical concerns. Thus empowered, the servant soon became too mighty for the master, and, in A. D. 750, the Pope became a governor. This then is, properly speaking, the commencement of the Papal power. Add now, 1260, the time we are told the Papal power shall continue, to 750, and you have 2010; which, added to 45, the time the world shall stand after the destruction of the Pa-

pal power, and you go on to the A. D. 2055, before the world shall end, which is 215 years from this

The Pope gradually gained his power; he advanced step by step; and how are we to decide when to reckon the beginning of the Papal power, unless we say it was when he was first made governor? I see no way. If you adopt any other rule, you have a papacy before it exists. Besides, you have no means of fixing upon any time. Suppose, however, you say the Papal power began A. D. 606, when the Pope was first declared Universal Bishop, and invested with supreme power in all ecclesiastical concerns, and then the world, admitting all the other calculations right, will not be destroyed till A. D. 1944; that is, 104 years from this. The true time, however, from which to reckon is A. D. 750, which lengthens out the world to A. D. 2055, or 212 years after the time fixed in the Lectures. Dr. A. Clarke reckons from A. D. 755, when, as he says, temporal power was given Pope Stephen the Second, by Pepin, King of France.

There is another point to be considered. How does the Papal power answer to the description Daniel gives of the little horn, or the abomination of desolation? There has been a great deal written on this subject. We have been told, again and again, that this was Papal Rome; and every foul and hard epithet has been applied to the power, which the ingenuity of man could devise, or sectarian hatred and bitterness dictate. In some respects, we admit a resemblance; but nothing sufficient to justify us in saying, Daniel was describing the Papal power. It would be, indeed, almost a miracle, if two corrupt powers, and

both of great strength, should bear no resemblance to each other. The power described by Daniel waxed great; so did Papal Rome. It cast down some of the host of heaven; that is, some of the pious and devoted servants of God; so has the church of Rome. It destroyed mightily; and so has the church of Rome. It claimed great knowledge; and so has the church of Rome. It set itself up above the authority of God; and so has the church of Rome. But there are hundreds of other powers that have done all this; and that, in these respects, answer to the description of Daniel just as perfectly as the Papal power.

Besides; there are considerations which show, that Daniel could not have referred to the Romish Church. 1. This church has taken away no daily sacrifice. Hear the prophet; *By him*, that is, the little horn, *the daily sacrifice was taken away*. Now, will you tell me what daily sacrifice this has taken away? Not the Jewish, for that was taken away hundreds of years before this power was set up. Not the Pagan daily sacrifice, for that, according to the Lectures, was taken away 30 years before.

2. Daniel could not mean the Papal power, for this has not trodden the sanctuary under foot. By sanctuary, the Jewish temple is intended. That had been levelled with the dust, and its foundation ploughed up, hundreds of years before the Papal power was known.

3. Daniel could not refer to the Papal power, because the question is asked, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanc-

tuary and the host to be trodden under foot?" Now the vision related to treading both the sanctuary and host under foot. But the Papal power has never done both of these. It has trodden the host, that is, the faithful believers, under foot, but not the temple of Jerusalem. Both of these, however, Antiochus Epiphanes did. He cast down the temple, and trampled upon those who worshipped in it. Indeed, it is so evident that Daniel had reference to Antiochus, that historians, in giving his history, have alluded to, and some applied the prophecy to him, and showed, at great length, its applicability. Look at Rollin. He says: "It is impossible for us, whilst we are reading this prophecy, not to be prodigiously struck, to see the justness and accuracy with which the prophet traces the principal characteristics of a king, whose history is so much blended with that of the Jews; and we perceive evidently, that for this reason the Holy Spirit, either entirely omitting, or taking only a transient notice of the actions of other much more famous princes, dwells so long on that of Antiochus Epiphanes.

"With what certainty does Daniel foretell a multitude of events, so very remote, and which depended on so many arbitrary circumstances! How manifestly did the Spirit, which presented futurity to his view, show it him as present, and in as clear a light, as if he had seen it with his bodily eyes! Do not the divine authority of the Scriptures, and, by a necessary consequence, the certainty of the Christian religion, become, by such proofs, in a manner palpable and self-evident?

"No prophecy was ever fulfilled in so clear, so

perfect, and so incontrovertible a manner as this. Porphyry, the professed enemy of the Christian religion, as well as of the Holy Scriptures, both of the Old and New Testament, being infinitely perplexed at finding so great a conformity between the events foretold by Daniel and the relations given by the best historians, did not pretend to deny this conformity, for that would have been repugnant to plain sense, and denying the shining of the sun at noonday. However, he took another course, in order to undermine the authority of the Scriptures. He himself labored, by citing all the historians extant at that time, and which are since lost, to show, in a very extensive manner, that whatever is written in the eleventh chapter of Daniel, happened exactly as foretold by that prophet; and he inferred from this perfect uniformity, that so exact a detail of so great a number of events, could not possibly have been written by Daniel so many years before they happened; and that this work must certainly have been written by some person who lived after Antiochus Epiphanes, and borrowed Daniel's name." Rollin's History, Vol. VII. pp. 138, 139.

4. Daniel could not refer to the Papal power, because, in describing the end of the person spoken of, he says, *he shall be broken without hand.* Now the author of the Lectures says, that Bonaparte's hand broke the Papal power; that his giant arm dashed to atoms the head of this monster! So Papal Rome was not broken without hand. Turn now to Antiochus. Rollin says, hearing of the defeat of his army in Judea, "In the violence of his rage, he set out with all possible expedition, in order to make that nation feel the dreadful effects of his wrath; venting nothing

but menaces on his march, and breathing only final ruin and destruction. Advancing in this disposition towards Babylon, which was in his way, fresh expresses came to him with advice of Lysias's defeat, and also that the Jews had retaken the temple, thrown down the altars and idols which he had set up in them, and reëstablished their ancient worship. At this news his fury increased. Immediately he commands his coachman to drive with the utmost speed, in order that he might have an opportunity of fully satiating his vengeance; threatening to make Jerusalem the burying-place of the whole Jewish nation, and not to leave one single inhabitant in it. He had scarce uttered that blasphemous expression, when he was struck by the hand of God. He was seized with incredible pains in his bowels, and the most excessive pangs of the cholic. 'Thus the murderer and blasphemer,' says the author of the Maccabees, 'having suffered most grievously, as he treated other men, so he died a miserable death.'.... Worms crawled from every part of him; his flesh fell away piecemeal, and the stench was so great, that it became intolerable to the whole army. Being himself unable to bear it, 'It is meet,' says he, 'to be subject unto God; and man, who is mortal, should not think of himself as if he were a god.'" Rollin's History, Vol. VII. pp. 128, 129.

5. Daniel could not have reference to the Papal power, because this was not destroyed at the time the Lectures say. You no doubt all remember the quotation I gave from history, respecting the present condition of the Papal church. But all the calculations go to show, that Papal Rome was destroyed A. D. 1798. This is asserted, and

talked of, as boldly and as confidently as though it was actually done. But are we not able to make a distinction between a temporary defeat and a permanent one; between a real and a partial one; between the suspension of a power and its final destruction?

It is true A. D. 1798, the French republican army took possession of the city of Rome, and for a short season the Papal power was suspended. It was, however, only for a short season. Bonaparte, knowing the immense power exerted by the Pope in spiritual matters, thought it not safe to strip him of his temporalities; for though he could do this, he could not destroy his spiritual power. He considered, too, that this spiritual power would be more widely felt and readily recognised in favor of a wanderer and sufferer for what would be accounted conscience sake, than of one, who, submitting to circumstances, retained as much of the goods of this world as the clemency of his conqueror would permit.* Influenced by these considerations, Bonaparte admitted the Pope to a treaty by which he was restored to a political existence; and now he keeps his court in great state at the palace of the Vatican, and is attended by seventy cardinals as his privy counsellors, in imitation of the seventy disciples of our Lord. He is now a temporal sovereign, having his jesuits and his inquisition; so that the Papal beast still reigns in all its ancient splendor and authority.

Here is a fact; a fact undisputed in history, and which we know as well as we know there is a

* See Scott's Life of Bonaparte.

Pope. Now this fact I place against our author's speculations and calculations. According to his figuring, the Papal power was destroyed A. D. 1798; and yet the Papal power still lives, and, for aught we know, will live for centuries and centuries to come. Where now are our author's 1260 years? To what do all his reckonings about the Papal beast amount? He had better, far better, say with Dr. Clarke, that the Papal power commenced A. D. 755, and thus make it end A. D. 2015. Let me not be misunderstood. Dr. Clarke is not positive; he only says what *may* be. I know this would destroy all his other calculations. He could not then make the 70 weeks of Daniel, and the 475 years which Pagan Rome stood after the crucifixion, and the 1260 years of the Papal power, agree with his 2300 years; for if Papal Rome does not end till 2015, his 2300 fall short of this 182 years.

There would be another difficulty. Bonaparte would be thrown entirely out of the calculations; and our author figures amazingly with him. He is the one which destroyed what is not destroyed! Let us examine what is said in relation to Bonaparte, and see how it agrees with the predictions. The prophecy runs thus: "And at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall

stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. xi. 40 – 45.

I find among commentators several opinions on this prediction. Adam Clarke refers it to the Turks and Saracens. The latter made war on the Greek emperor Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces. The former seized on the remains of the Greek empire, and in process of time rendered themselves masters of the whole. They are represented as coming like a whirlwind, with chariots and horsemen, their arms being chiefly composed of cavalry. *With many ships.* By these, they got possession of many islands and maritime countries. In 1453, they took Constantinople. At length they entirely subdued Judea, or the glorious land. They overthrew Aleppo, Damascus, Gaza; but Edom, and Moab, and the chief of the children of Ammon, they could not subdue. Egypt has not escaped; for the hand of the Turk is stretched out over it. It is a province of the Turkish government, as are also Fez, Morocco, Algiers, and many other African countries.

Rollin, in his history, following the best commentators, has applied this to the overthrow of

Antiochus Epiphanes. He made four expeditions into Egypt, though he never succeeded in subduing Edom, and Moab, and the chief of the children of Ammon; he polluted the temple at Jerusalem, and set up there an idol altar. Thus he entered the glorious or holy land. He had power over the gold and treasures of Egypt; he was troubled and filled with rage when he heard that his army sent against the Jews was defeated; he planted the tabernacle of his palace between the seas in the glorious holy mountain; that is, between the Great sea and the Dead sea. He set up his royal pavilion at Emmaus, near Jerusalem, in token that, though he could not be present himself, yet he gave full power to his captains to prosecute the war against the Jews, with the utmost rigor. He placed his tent there, as though he had taken possession of the glorious holy mountain, and called it his own.* "He shall come to his end, and none shall help him." We have seen how Antiochus died. When blaspheming the name of God, he was smitten with judgment, and sunk into his grave. Thus, it is unquestionable, that the prophet had reference to Antiochus, who died long before the birth of Christ.

We are now prepared to consider its applicability to Bonaparte. I would remark,

1. In applying it to him, we have to assume, that the prediction related to his time. All our author's calculations to prove this have entirely failed. Bonaparte did not commence his reign at the end of the Papal power; for Bonaparte has had his day, and gone to the grave, but the Papal power still exists. I would remark,

* See Henry.

2. That the description applied to Bonaparte, does not relate to a new power, but is a continuation of the description of the power which our author calls Papal Rome.

Look at the prophecy. "But in his estate shall he honor the God of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds, with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain." Dan. xi. 38, 39. To whom does the prophet here refer? We say, to Antiochus; but our author says, to the Papal power. Suppose him right, and then read what follows: "And at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." Dan. xi. 40, 41. Now the prophet has not changed his discourse from one power to another. When he says, a king of the north shall push against him, and a king of the south shall come against him like a whirlwind, with ships, he has reference to powers that should come against the power which had been the subject of prediction in all the preceding verses. So Clarke says; so Henry says; so Rollin tells us all the best commentators say.

He shall enter the glorious land; that is, he against whom the king of the south and of the north shall come. The prophet, therefore, continues to describe one power; he does not break off from this, but pursues his description to the end of the chapter. If Bonaparte, then, is here described, the whole chapter relates to him. Thus is our author obliged to break the prophet off in the midst of his discourse, to support his theory.

I would remark,

3. Bonaparte never entered in the glorious land, or the land of delight. Our author does not pretend that he went to Judea; and, therefore, says the glorious land means Italy, where he fought some of his most brilliant battles. But how does he know this means Italy? He gives no proof of this; he does not attempt any proof; he gives us his assertion. Now against his assertion I will place the testimony of the Bible, which I trust will have as much weight as the assertion of our author. Glorious is the same in the original as pleasant, in the following verse: "And out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the north, and toward the pleasant land." Dan. viii. 9. Now if we go to the Scriptures, we find Judea styled, by way of eminence, *the*, not *a*, but *the* pleasant land. Thus: "They despised the pleasant land; they believed not his word." "For they laid the pleasant land desolate." Thus we see Canaan is called the glorious or pleasant land. But Bonaparte did not plant himself here; therefore this cannot refer to him.

4. Bonaparte did not plant the tabernacle of his palaces between two seas in the glorious holy

mountain. Our author says this was fulfilled when Bonaparte was crowned king of Italy at Milan, Italy lying between two seas. But Italy is not in what the Bible calls the pleasant or glorious land. Besides; the word holy is here used. Observe. Between the seas, in the glorious holy mountain. Holy. What should give Italy the title of holy? Judea is called the Holy Land. Thus; "The Lord shall inherit Judah his portion in the holy land; and shall choose Jerusalem again." Holy mountain is often used in speaking of Canaan. Thus; "Plant tabernacles in the glorious holy mountain. Even them will I bring to my holy mountain; on mules and swift beasts to my holy mountain." It was, then, in Judea, the holy land, the glorious, pleasant land, that the tabernacle of palaces was planted between two seas. This, therefore, is not applicable to Bonaparte, but is applicable to Antiochus, who planted the tabernacles of his palace in Emmaus, near Jerusalem.

5. "He shall come to his end, and none shall help him." In what sense was this applicable to Napoleon? He was banished to St. Helena; but how was he treated there? Was he left destitute? Had he no provision for his wants? Had he no attendants; no physicians; no spiritual teachers? Was there no hand stretched out for his comfort? Let us turn to history. What do we find here? I answer; we find that Napoleon had every attention and privilege and provision which could be enjoyed. Though a prisoner, he could roam at large over a great portion of the island, free and uncontrolled. The directions given to Sir George Cockburn were to give

him all the liberty possible, consistent with the security of his person. He had one of the best houses assigned him on the island; but, as this was not thought good enough, a house was constructed in England and sent over to him, and after its arrival was set up.

When Sir Hudson Lowe was sent to take the custody of Bonaparte, he was directed to give him every indulgence compatible with the security of his person. The expenses allowed for his table are thus stated in Scott's Life of Napoleon; "The British government had determined that Napoleon's table should be provided for at the rate of a general of the first rank, together with his military family. The expense of such an establishment was, by the regulations furnished to Sir Hudson Lowe, dated 15th April, and 22d November, 1816, supposed to reach £8000 a year, with permission, however, to extend it as far as £12,000, should he think it necessary. The expense could not, in Sir Hudson Lowe's opinion, be kept within £8000; and, indeed, they were instantly extended by him to £12,000, paid in monthly instalments to the purveyor, Mr. Balcombe, by whom it was expended in support of the establishment at Longwood. If, however, even £12,000, the sum fixed as a probable ultimatum, should, in the Governor's opinion, be found, from dearth, high price of provisions, or otherwise, practically insufficient to meet and answer the expense of a general's family, calculated on a liberal scale, Sir Hudson Lowe had liberty from government to extend the purveyor's allowance without limitation." p. 377, Vol. II.

Nor was this all. The French government,

who stood ready to do any thing for Napoleon which could be asked, had the privilege of doing what they desired; of supplying him with whatever their fond attachment might dictate.

Besides these liberal provisions for his table, Napoleon was supplied with the best of medical aid, and such religious teachers as he desired. Requesting to have the company of a Catholic priest, two were immediately sent by the Papal government, agreeably to the assent of the British ministry, one of whom had been father confessor to Napoleon's mother. How much faith Napoleon had in the Catholic religion, we of course pretend not to say; but one thing is certain, the faith which he exercised acknowledged the being and perfections of God, and sustained him in his last moments. What could be a more satisfactory proof of this, than the following; "Last Sunday evening," he says, "in the general silence of nature, I was walking in these grounds, (of Malmaison.) The sound of the church-bell of Ruel fell upon my ear, and renewed all the impressions of my youth. I was profoundly affected, such is the power of early habit and associations; and I considered, if such was the case with me, what must not be the effect of such recollections upon the more simple and credulous vulgar? Let your philosophers answer that. The people must have a religion." Scott's Life of Bonaparte, Vol. II. p. 400.

It is certain, that Bonaparte received the sacrament of extreme unction just before his death, and that he desired to have his body laid out in state, agreeably to the custom of the Catholic Church. Just before his death, he said, "I am

neither a philosopher nor a physician. I believe in God, and am of the religion of my father. It is not everybody who can be an atheist. I was born a Catholic, and will fulfil all the duties of the Catholic Church, and receive the assistance which it administers." He then turned to Dr. Antommarchi, whom he seems to have suspected of heterodoxy, which the Doctor, however, disowned. "How can you carry it so far?" he said. "Can you not believe in God, whose existence everything proclaims, and in whom the greatest minds have believed?" Scott's Life of Bonaparte, Vol. II. p. 404.

Thus the prediction of Daniel did not apply to Bonaparte; he was neither forsaken by man nor God. He had not only all the comforts of his faith, but all the aid which man could afford him. It is not true, therefore, that he came to his end, and there were none to help him. Hence, Daniel did not refer to Bonaparte.

Our author is equally lame, in nearly all his applications of the divine predictions. They fail in the time, or place, or person, to which he has applied them. Look, for instance, at his last Lecture, on the signs of the end of the world. The prediction which James (v. 7, 8,) applied to the destruction of Jerusalem, and which he gave to encourage the early Christians to be faithful, assuring them that Christ's coming was nigh, our author applies to the present state of the church. (See Lect. xviii.) Predictions that Peter (2 Pet. iii. 3, 4,) applied to the last days of the Jewish dispensation, our author applies to our own times. In proof of this misapplication, we refer the hearer to what was advanced on this

point in our second Lecture. Besides, Peter's prediction is not applicable now. Christians are not saying, "our Lord delayeth his coming." They have not been expecting him, and no disappointment is felt. Mr. Miller's converts, and Mr. Miller himself, will no doubt, at the end of 1843, begin to say, the Lord delayeth his coming. Our author will unquestionably then feel the same shame and mortification that all those have, whose example he is imitating, when it was found that their predictions or calculations were false. We hope he will not share the rough fate which some of them have; and we would invoke the mercy of those he is now deceiving.

Paul's prediction in 2 Tim. iii. 1 – 7, is said to apply to this age of the world. But what particular peril now exists? What great danger attends the church? The papal beast, he says, is dead, and kings are peculiarly friendly to the Gospel. In what, then, do the perils consist? Besides, the very characters of which Paul speaks, such as traitors, lovers of pleasure, false accusers, lived in his own day. Hear him. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." 2 Tim. iii. 8, 9. *So do these also resist the truth;* that is, these traitors, deceivers, &c. &c. By last and perilous times, therefore, Paul did not mean our times, but his own times. How absurd, then, for our author to say, Paul was describing the present times. We challenge him to show a particle of

proof to sustain this. By last days, he meant the days of the evil characters he described, and which he says existed in his own times. Thus he agrees with Peter and John and Jude in saying, the last days of the Jewish dispensation were the last times. What is quoted from 1 Tim. iv. 1–3, refers to the same times, and this every reader would see, if the quotation were complete. What sect has lately risen up forbidding to marry? What commanding to abstain from meat? We wonder our author did not refer to Graham. It is sufficient to say, that the Eneratiles and Marcionites very early taught that marriage was wrong, and to these Paul referred. Our author says, "The Roman Catholics forbid to marry." Wonderful! The end must surely be nigh! Is not this sign rather old?

Our author quotes 2 Pet. ii. 1–3, to prove that the world is about to be destroyed. If the reader will supply the word, *now*, which he has omitted, he will see the misapplication of the text. Then it will read, "Whose judgment *now* for a long time lingereth not." Will Mr. Miller read Rev. xxii. 19?

Dan. xii. 7, is said to be now fulfilling. But are the Christians now being scattered? According to the first and second signs given by our author, this is an age of great spiritual light, when the church is reaping a great harvest of souls, and when kings and the papal power have been wonderfully kept in check. Now really he must have a most treacherous memory, for when he reaches the 15th sign, the church is in a lamentable condition, divided and distracted by heresies! What contradictory signs!

The 16th sign given by Mr. Miller is indeed a great wonder! He finds it in Rev. xvi. 12 – 16. "The three unclean spirits spoken of are three political parties, which exist in every country." This he knows because one comes from the mouth of the dragon, one from the beast, and one from the false prophet! But which are *the* three parties of America? And which party came from the mouth of the dragon? which from the beast? and which from the false prophet? We hope our author will enlighten his country on this subject; and while doing this, will he inform us, how he makes just three parties in every country? We thought America had only two parties; and had he said two we should not have stopped to dispute the matter with him; for we could readily subscribe to the idea, that two have at least the spirit of the dragon and the beast.

There is only one sign more which we wish to notice; and that is the last sign given. See 1 Thess. v. 2, 3. "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." This, we are told, means the Universalists. They cry peace and safety when sudden destruction cometh. Mr. Miller seems to hate, most inveterately, all who believe, that God is the Saviour of the world. While speaking of them he becomes as furious as the Papal beast, and he denounces with as much bitterness as was ever manifested by the Pope in his fulminations against the Reformers. But he would not thus abuse and denounce them, if he could refute what they

have said against his absurdities. We will not detain you by offering any remarks upon the text here quoted, having shown, in our first Lecture, that it referred to Christ's coming at the destruction of Jerusalem.

Such is the way Mr. Miller applies the predictions of the Bible, to prove, that we live on the eve of time! Nothing could be more unreasonable. He contradicts the express testimony of the prophets! What they said was occurring in their day, or should immediately occur, he says, is now occurring. Besides, there is no agreement between the predictions and the events now occurring! Indeed, out of the twenty-six signs mentioned by Mr. Miller, there is only one which is any more suited to this age of the world, than any other, since the days of Christ; and that is the *steam engine sign!*

Such, then, are the arguments on which the theory is built, that, in 1843, the world will come to an end! How surprising, that one can be found, to believe a theory so utterly destitute of truth!!

LECTURE V.

PROPHECIES OF THE BOOK OF REVELATION.

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Rev. i. 1.

In the book of Revelation we have various predictions which designate the time of their fulfilment. Thus it is said, — "The devil shall cast some of you into prison, that ye may be tried; and you shall have tribulation ten days." ii. 10. "And to them it was given, that they should not kill them, but that they should be tormented five months." ix. 5. "And they had tails like unto scorpions; and there were stings in their tails: and their power was to hurt men five months." ix. 10. "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." ix. 15. "And the holy city shall they tread under foot forty and two months." xi. 2. "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." xi. 9. "And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw

them." xi. 11. "And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months." xiii. 5. "And I will give power unto my two witnesses, and they shall prophesy 1260 days, clothed in sackcloth." xi. 3. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there 1260 days." xii. 6. It is also said, she shall be nourished there for a time, times, and half a time. xii. 14.

Such are the predictions which define the time when their fulfilment shall take place. These are thus explained in the Lectures we are reviewing.

1. The 1260 days which the two witnesses prophesy in sackcloth, are 1260 years, in which the Old and New Testaments are not allowed, by the Pope, to be read.

2. The 1260 days which the woman is in the wilderness, are 1260 years, or time, times, and a half, which the church is in the wilderness.

3. The 42 months which the beast had power to speak great things and blasphemies, was 1260 years which Papal Rome reigned.

4. The 42 months, which the holy city was to be trodden under foot, were 1260 years which Papal Rome trampled upon the Christian power.

By such calculations as these our author seeks to show, that the book of Revelation relates to the reign of the Papal beast, and that its predictions agree with Daniel's, which he has labored to prove, refer to the same thing. In carrying out his plan, he has divided the church into seven periods; and applied what is said to the seven churches of Asia to these periods, thus regarding

the seven churches as figurative, and not literal churches.

The seven seals which are opened by the Lion of the tribe of Judah, represent events to the end of time.

The seven last plagues denote seven judgments, all of which have been inflicted but one, which is to come A. D. 1843.

Here, then, you have a synopsis of what is said on the book of Revelation. In examining it we will inquire, —

I. If our author gives any new proof for calling a day a year, and reckoning 42 months as 1260 years? In considering his calculations upon Daniel, we proved, that he entirely assumed the ground on which his whole argument rested. He assumed, that a day was to be reckoned as a year. It is true he referred to the seventy weeks of Daniel to justify his assumption; but this was no justification; for when Daniel used the term seventy weeks, he meant weeks of years; he spoke in language perfectly understood by the Jews, who were instructed to reckon a week as seven years. But because a day in weeks of years signifies a year, it is no proof, that a day means a year wherever it occurs in prophecy. There is no relation between the terms, and one is no criterion by which to fix the meaning of the other. Of this we have the most abundant proof. In Jonah we have an account of a prediction against the city of Nineveh. "Yet 40 days," says the prophet, "and Nineveh shall be overthrown." Jonah iii. 4. Now, no one pretends, that a day is here to be reckoned as a year; and that the 40 days mean 40 years. The immediate proclamation for

a fast issued by the king, and observed by all the people, shows how a day was understood. The threatened judgment was looked upon as at their doors; and they felt that there was not an hour to be lost. A day, therefore, in this prediction, does not mean a year.

Again. Joshua said to the children of Israel, — "After three days ye shall pass over this Jordan." Joshua i. 11. Now, Joshua did not mean, that in three years they should pass over; he used days as we use the term.

In Gen. vii. 4, we read, — "For yet seven days, and I will cause it to rain upon the earth 40 days and 40 nights. This is prophetic language, and if in prophetic language a day is to be reckoned a year, the rain continued 40 years. But Moses, in giving the history of the flood, says, it continued 40 days, so that day is used simply for a day.

That we are right here is certain, because, in Ezekiel iv. 6, we find a day used for a year, and *the prophet is directed so to reckon it, which would not have been the case, if it were always so used in prophetic language.* Thus we read, — "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah 40 days: *I have appointed* thee each day for a year." Now, in this case a day is reckoned a year, but then the prophet is instructed so to reckon it. But no such direction is given to Daniel; and in no place are we told, that a day must be uniformly reckoned as a year, in prophecy. By what authority, then, are we told, that Daniel's 2300 days are so many years? that his 1290 days are 1290 years? that his

1335 days are 1335 years? and that John's 1260 days are 1260 years? We have no authority, since we have *no rule directing us always to reckon a day as a year.*

Besides, in the very connexion where Daniel speaks of 2300 days, of 1290 days, and of 1335 days, he says, "The prince of the kingdom of Persia withstood him 21 days," and these we know to be so many days simply, because this was the time he spent in fasting: Thus he says,— "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel, &c." Dan. x. 2–4. Hence the author of the Lectures has not the shadow of a reason for saying, the 1260 days mentioned in Revelation, are 1260 years. They are, therefore, to be reckoned as days, and not as years.

Let us inquire,

2dly. If there is any evidence, that 42 months may be used to signify 1260 years? You will be surprised, perhaps, when I inform you, that our author does not attempt to prove this? Because there are 1260 days in 42 months, he concludes, that each day in the month stands for a year; and, therefore, that 42 months are 1260 years. This is quite too loose reasoning for a man who professes to tell to a year when the world shall end. By turning to Luke iv. 25, we shall find how to reckon months. "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six

months." Now the drought to which reference is here made, continued three years and a half, so that six months are to be reckoned as 180 days, and not 180 years. Our author says, allusion is made to this, in the phrase time, times, and a half; and if so, we have a key explaining it; and showing, that it means, not 1260 years, but three years and a half.

In Revelation ix. 3–5, we read, — "And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given, that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man." Now a locust has power to hurt for five months. Hence, as the figure is borrowed from the locust, it shows, that a month is used for a month, and not for thirty years.

Again. In Ezekiel xxxix. 11–14. "And it shall come to pass at that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude; and they shall call it the valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them: and it shall be to them a renown, the day that I shall be glorified, saith the Lord God. And they shall

sever out men of continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search." Here months are used for months; so that seven months are not 210 years, but 210 days, which Clarke says, was time little enough to bury the great number slaughtered, and especially when we consider, that every bone was to be covered.

Thus we have no evidence that 42 months signify 1260 years.

I need not inquire, if we have any evidence in favor of the calculations of our author, in the phrase time, times, and a half, because we proved in our third Lecture, from the case of Nebuchadnezzar, that this can only signify three years and a half. To explain it as our author does, proves that Nebuchadnezzar was banished from his throne 2520 years, whereas it was only seven years. Thus all the reckoning about the book of Revelation amounts to nothing. The longest period of time mentioned there is 1260 days, if we except the place which speaks of reigning a thousand years. To suppose, therefore, that we have described, in this book, the reign of Papal Rome, which lasts 1260 years, is one of the wildest chimeras ever entertained by man. For myself, I would sooner attempt to prove, that the moon shall be turned to blood; that God rides on a swift cloud; that a woman, standing upon the moon, has been clothed with the sun, and crowned with seven stars; for I have the letter of the Scripture to prove this; but I have neither the

letter nor the spirit to prove, that 1260 days are so many years.

Having thus examined the calculations of our author, made from the book of Revelation, I will proceed,

II. To notice the seven periods into which he has divided the church. In making this division he has followed More and Vitringa, who contended, that the seven epistles addressed to the seven churches of Asia, are prophetical of so many successive periods and states of the church, from the beginning to the conclusion of all.

These seven divisions are thus made. 1. The church of Ephesus comes down to the close of the first century. 2. The church of Smyrna commences at the close of the first century, and comes down to the days of Constantine, or A. D. 312. 3. The church of Pergamos commences A. D. 312, and comes down to 538. 4. The church of Thyatira commences A. D. 538, and comes down to about the 10th century. 5. The church of Sardis commences about the 10th century, and comes down to the Reformation under Luther. 6. The church of Philadelphia commences at the Reformation, and comes down to the end of the Papal power. 7. The church of Laodicea commences at the end of Papacy, and lasts till the end of the world.

It may be well to add here, that the seven seals which are supposed to be the history of the transactions of the powers and kings of the earth over the church, are represented as being opened, one in each of these periods. All of these have been opened except the last, which is to be opened in 1843.

With these propositions before us, let us proceed to an examination of this highly fanciful theory. How does our author know that when John says, *to the 7 churches which are in Asia*, he means, 7 periods of the Christian church? Were there not 7 churches, and 7 bearing the names here given? History gives a decisive answer to this question. It points out with the utmost distinctness every one of these churches. It describes also their fate, and shows how exactly every thing declared by St. John was fulfilled. Who can read their history, their early departure from the faith, and then consider that they enjoyed the labors of some of the apostles and first heralds of the cross, without having his bosom heave with painful emotions? Who, too, can realize that in the cities where these churches stood, the name of Christ has been almost forgotten; and his religion is almost universally despised, without being filled with gloom and melancholy?

But I have no time for such reflections, and must pass to observe in the next place, that it was reasonable St. John should address these churches; for they were "under his immediate inspection; he constituted bishops over them; he was, as it were, their metropolitan, and resided much at Ephesus, which accounts for his naming this the first of the seven."

Again, suppose our author is right, what concern have we with these predictions? They are to *churches of Asia;* and if they mean 7 periods of the church, they can only mean the church in Asia; for if it had meant the 7 periods of the church universal, Asia would never have been named. But the opinion we are opposing is too

absurd to merit any further consideration. Hear the apostle's announcement in the beginning of his epistles, — *John to the 7 churches which are in Asia.* Observe, it is not John to one church divided into 7 periods; but John to the 7 *churches.* Observe, also, it is John to the 7 churches *which are in Asia.* Thus the churches he addressed existed when his epistles were written. Let us consider too, what he says about the occasion of his writing to these churches.

He says, "I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Rev. i. 9–11.

Send it to the 7 churches which are in Asia. Now I ask, if it is possible, for the wildest and most uncultivated imagination, to conceive of any other meaning to this language, than that which we have given it? By what authority can you say, 7 churches mean 7 periods of one church?

John, not only speaks of 7 churches, but he speaks of 7 angels or ministers. Hear him. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven can-

dlesticks which thou sawest, are the seven churches." Rev. i. 20. Here he explains what he had previously said; and in doing this, he gives to every church an angel, or messenger. Hence he was directed to write, — "Unto the angel of thechurch of Ephesus," — "Unto the angel of the church of Smyrna," — "Unto the angel of the church of Pergamos," &c. Thus his epistles were addressed to these churches through their ministers, just as we should address a letter to a church through its pastor. But who was the minister of the first period of the church; of the second period of the church; and of the third, fourth, fifth, sixth, and seventh? Have there been only 7 ministers since the days of John? Has there been only one minister in each period of the church? How long does our author suppose these ministers lived? He makes one period of the church about two centuries; another about three; and another about four. Well, this is not quite equal to Nebuchadnezzar, who, according to the calculations of our author, lived to be about 3000 years old!

Such absurdities show how greatly he has overestimated the times mentioned by the prophets, and how erroneous it is to reckon a day as a year!

There is a difficulty here, which we should be glad to have explained. According to the Lectures, Christ will not come till the end of the last period of the church, or 1843. And yet John, in his epistles, represents him as saying, that he would come to Ephesus, or before the close of the first century; that he would come to Pergamos, or before A. D. 538; that he would come to Thyatira, or before the tenth century. See

Rev. ii. 5, 16, 25. How will such language be reconciled with the idea, that Christ's second coming is still future? How, too, can our author explain this language, which, according to his exposition of the book of Revelation, represents Jesus as coming in almost every period of the church?

There is another difficulty. According to the Lectures, John begins a history of the church, and goes through with it to the end of the world; then begins back, and goes through again. Indeed, all this is done in about eight chapters. But who would ever have conceived such an idea? Where in the book itself, do we receive any such intimation? The proofs by which such fancies are sustained, are about as weighty as the fancies themselves. I will give you a sample of them. On page 127 he says, "Some may inquire, why were those seven churches in Asia used as figures to represent the church militant in her several conditions to the end of her militant state? I answer, (if we may be allowed to answer the *whys* or *wherefores*,) because the signification of the names of those seven churches describe the spirit and qualities of the several periods of the Christian church, which they are brought forward to represent, which we shall attempt to show in its proper place." This is truly a marvellous reason. Had Mr. Miller known that all the names of persons and places mentioned in the Bible, have originally a signification of themselves, he never would have adopted this absurd notion. Aaron signifies lofty, mountainous; Abraham the father of a great multitude; David, beloved, dear; Moses, meekness; and Jesus, saviour; but who would infer from this, that there never were any

such persons, and that these words are not used to denote persons? And yet we might as well as to say, because Ephesus means *desirable, chief*, and Smyrna *myrrh*, John does not refer to churches, but periods of the church!

Suppose, however, he does refer to 7 periods of the church, how are we to know when those periods commence and end? The author of the Lectures gravely tells us when they begin and when they end; but to what does assertion amount in matters of this nature? Let me give you a specimen of his assertions. On page 134, he says, "Very earthy elevated is the signification of the word *Pergamos*, and this church represents the age of Constantine, which lasted more than two hundred years, until the rise of anti-Christ, from A. D. 312 until A. D. 538. During this age the church became very earthy, having her worldly policy, and like the church in the present day, attending more to the outward concerns, and the worldly part of religion, than to inward piety and graces of the Spirit, looking more for *forms*, and *ceremonies*, than for the *life*, *power*, and *spirit* of the religion of Jesus, spending much of their time in building elegant chapels, gorgeous temples, high places to educate their ministry, and adorning them with pictures and pleasant things, and filling the hearts of their worshippers with high, popular, and haughty notions."

Now I would ask if the church was not very earthy from the fifth century down to the Reformation; and if so, is not Pergamos just as applicable to it during this age, as the one to which he applies it?

Again, Philadelphia signifies brotherly love,

and is applied to that period of the church when the Reformation commenced. And yet, aside from the few reformers, there never was more hatred in the church! We should like to refer our author to some of the bulls issued by the Pope, as an index to the real state of feelings pervading the church.

Again, John represents the church of Laodicea as wretched, miserable, poor, blind, and naked; and yet the Lectures say, now is the period signified by Laodicea. But, is the church *now* in this forlorn state? Very far from it, according to our author. He says, she has just come out of the wilderness; that her persecutions have just ended. The Laodicean period was when the church was enveloped in the darkness of Papacy, rather than the present; for then was it indeed wretched, miserable, blind, poor, and naked.

Thus do we see there is no proof that John gives, in his letters to the 7 churches of Asia, a history of the Christian church down to the end of time.

But let us suppose that he does, and that in describing the opening of the 7 seals, he goes through with this history again, as our author teaches. How will this agree with his other calculations? The seventh seal is to be opened at the end of the world; and immediately after the opening of this, John describes the seven trumpets. Now what are these 7 trumpets? The Lectures before us say, they are a representation of the downfall of empires and nations; and that four of them had their accomplishment in the destruction of the Jews and their dispersion; in

the fall of imperial Rome, in the overthrow of the Asiatic kingdom, and in the taking away of Pagan rites and ceremonies. The last three denote judgments which God will send on the Papal beast. According to this, then, the 7 trumpets constitute a third history of the church; so that we have three histories of the church before we have reached the centre of the book!! How many more it contains I am unable to say. Now look at this idea a moment. Is it not peculiarly strange? Where have we a parallel in history? It is a universal custom in writing history, to describe events as they occurred, — not to take up one class, and go through with that; then go back and bring along another class, and so on. What should we think of the historian, who should first go through with the religious history of a country; second, with its literary history; third, with its military history; fourth, its agricultural history, and so on? And yet, as strange and inconsistent as such a course would be, it is the very one ascribed to the author of our text?

But let us suppose our author right in this wild fancy; how will it agree with his calculations about times? On page 116, he says the fifth trumpet was sounded, and the woe attending it ended, A. D. 1448. Now, take 1448 from 1843, and you have only 395 left, which is the number of years remaining after the sounding of the fifth trumpet. Starting, then, at 1448, we go on to the woe of the sixth trumpet, which, we are told (p. 118), shall last 391 years; and which brings us within 4 years of the end of the world. But, what of all this? you ask. You will see by the following statement. In the history of the

woe of the sixth trumpet (see Rev. ix., x., and xi.), we have an account of measuring the holy city, and the statement, that it shall be trodden under foot 42 months, or 1260 days. Suppose, now, the Lectures are right in saying, that 1260 days are 1260 years, how are these years to be fulfilled, when there are only 395 in all? Take 395 from 1260, and you have 865 left. Add 45 to these, and they make 910, which, added to 1845, make 2755, the time when the world will end. Here our author is in a sorry predicament. He makes the Revelator predict an occurrence that shall last 1260 years, when there are only 395 years for the world to stand!!

There is another difficulty. On page 121, we read: "See the tenth chapter of Revelation, 5th, 6th, and 7th verses. 'And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.' This is the angel of the covenant, the great Mediator. See the first verse; 'And I saw another mighty angel come down from heaven, clothed with a cloud.' So is Christ to come in the clouds, with power and great glory. 'And a rainbow was upon his head.' This shows plainly, that it is Christ; for the rainbow is a token of the covenant. 'And his face was as it were the sun.' The same as when he was transfigured, Matt. xvii. 2; 'And his feet as pillars of fire.' See Rev. i. 15; 'His feet like unto fine brass, as if they burned in a furnace.' Surely, this must be Christ. 'And he had in his hand a little book open.' None could open the book but the lion of the tribe of Judah, another strong proof, that the angel in Rev. x. 5, is

Christ. And who but Christ could stand upon the sea, and upon the earth, and 'lift up his hand to heaven and swear by him that liveth forever and ever, who created heaven and the things that therein are, and the sea and the things which are therein, that there should be time no longer.' That is, gospel or mediatorial time should cease." Now, if you will read the tenth and eleventh chapters, you will find that all this, which is applied to the final coming of Christ, took place before the sounding of the last trumpet; it took place under the sound of the sixth trumpet. How is this? How are these contradictory statements to be reconciled? How effectually does Mr. Miller refute himself. His positions have the cogency of nine-pins; they knock each other down.

Again; in the twelth chapter, we have the prediction respecting the woman which was driven into the wilderness, where she was nourished 1260 days, which the Lectures reckon as years. These 1260 years began at the commencement of the reign of Papal Rome; which, we are told, was A. D. 538, but which was in reality A. D. 750. Reckoning, therefore, from A. D. 750, and the woman, or church, is still in the wilderness, and will there remain till A. D. 2010. And yet, according to the Lectures, she came from the wilderness A. D. 1798. But waiving all these difficulties, which have been fully exposed, we would inquire, how these 1260 years are made to begin A. D. 538? The prediction respecting the woman, or the church, is given immediately after the last trumpet has sounded, and how can it be shown, that the Revelator goes back and starts

again? Where is there any intimation of this? There is none, none at all.

I have heard it said, that the author of these Lectures proves his doctrine. That is very true, though just the opposite from what it was intended. He proves his doctrine false. This has been fully demonstrated in comparing his calculations. They do not agree. Besides, his dates are wrong. Nor is this all; his illustrations and divisions do not agree with the dates from which he has reckoned. These are some of the ways in which he has proved his doctrine false. But how any could have imagined he had proved it true, I am wholly unable to divine?

Am I told, he proves it by history? I will give a specimen of this proof. On page 117, we have the following demonstrations: "By the sounding of the trumpet, I understand the commencing of those judgments which were to be poured out upon the earth under this trumpet; and, by the 'voice from the four horns of the golden altar,' the agreement of all the powers of heaven and earth to execute the design of God in this thing. By loosing the four angels which are bound in the great river Euphrates, I understand, that God was now about to suffer the four principal nations of which the Ottoman empire was composed, which had in vain attempted to subdue the Eastern Empire at Constantinople, and made but little progress in conquering Europe, now to take Constantinople, and to overrun and subdue one third part of Europe, which was the fact about the middle of the 15th century." Take another. On page 118, he says; "The four angels, we may reasonably conclude, are a representation of the four nations that had

embraced the Mahometan religion, and were now under the control of the Ottoman, viz. Turks, Tartars, Arabs, and Saracens." Here is a specimen of his proof from history. It is; *I understand*, and *we may reasonably conclude!!* Now, is not this a demonstration; not of the truth of his doctrine, but of the folly and presumption of the man?

But I have not time to pursue this investigation; and, indeed, I do not think it necessary; for we see, that not the least reliance can be placed upon the calculations of the Lectures. We see, too, that though in some respects the predictions answer to the events and characters in history to which they are applied, the applicability is far from being sufficient to justify us in supposing, that the prophets had the least reference to them. So far as the most important predictions, and their application, in Mr. Miller's theory is concerned, we know he cannot be right, because, in many particulars, there is a great disagreement.

Having said thus much about the Lectures, so far as they relate to the book of Revelation, I wish now to offer a few reflections on the book itself.

And I will remark;

1. The book must have been written previously to the destruction of Jerusalem. Our author has himself admitted this. On page 112, he says; "Therefore, we may reasonably conclude, that a trumpet is the harbinger of destructive wars, and the dissolution of empires, states, or the earth, as the case may be. The seven trumpets mentioned in Revelation, the three last of which are mentioned in our text, indicate the final overthrow of

the powers spoken of in the prophecy. The four first had their accomplishment in the destruction of the Jews and their dispersion, in the fall of imperial Rome, in the overthrow of the Asiatic kingdom, and in the taking away of Pagan rites and ceremonies." The destruction and dispersion of the Jews took place at the overthrow of their city. How, then, could John have predicted these, if he did not write till after they occurred? I have nothing to do with an opposite statement, made on p. 13, where it is said, John wrote his revelations long after Jerusalem was destroyed. Our author is quite like the reaper, who wished to make his visiting neighbor think he had an amazing large crop of grain. "Your grain is heavy," said the neighbor. "Yes," replied the reaper; "but nothing, here, in comparison to the other end." The neighbor followed the reaper on, till he reached the other end, when he remarked again; "Your grain is very heavy." "O yes," he replied; "but nothing to what it is at the other end." It is so with Mr. Miller. He forgets, before he finishes his work, the statements made at the beginning of it.

That the book was written before the overthrow of Jerusalem, is the opinion of many of the most learned commentators. The ancient commentators, Andreas and Arethas, affirm this. This, too, is the opinion of Hentenius, Harduin, Grotius, Lightfoot, Hammond, Sir Isaac Newton, Bishop Newton, and Wetstein. Sir Isaac Newton has shown, that in the epistles of Peter, and in Paul's Epistle to the Hebrews, there are several allusions to this book; and St. Peter and St. Paul, all the ancients agree, suffered martyrdom in the end of

Nero's reign. Besides, Bishop Newton says the style is to him an unanswerable argument in proof, that it was written before the destruction of Jerusalem. He mentions, also, the spurious apocalypses written by Cerinthius and others, in early times, that were written in imitation of St. John's, which demonstrate that it was written at an early date.

To my mind, the internal evidence places this beyond all reasonable dispute. Thus, in chapter xi. 1, 2, we read; "And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." That there is an allusion here to the temple of Jerusalem is certain. John speaks of the court given to the Gentiles. Well; the temple at Jerusalem had such a court. Again; he says, "and the holy city shall they tread under foot forty and two months." Holy city is a common term to denote the city of Jerusalem. See Neh. xi. 1, 18; Isa. xlviii. 2; lii. 1; Dan. ix. 24; Matt. iv. 5; xxvii. 53. Again; he was directed to "measure the temple of God."

In the Lectures we are told all this is figurative; that the holy city is the church? What, then, is meant by measuring? What by the court of the Gentiles? Where is the church called the holy city? How too, should we proceed to measure the church? Should we do it by solid or running measure? Should we do it by measuring the creeds and professions, or the actions? I con-

fess this is all darkness. I can form no conception of what is meant by measuring the church. And then the Court of the Gentiles. What can this mean? Does it mean heterodox Christians? I prefer much to say with John, measure the temple, which has a court for the Gentiles, than to adopt any such idle fancies as these.

Again, in Rev. xi. 8, we read, "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Spiritually called Sodom,—called thus because, like Sodom; guilty of the sins of Sodom. "Where our Lord was crucified." Now where was Jesus crucified? You all answer, in Jerusalem. Jerusalem, then, is the city here spoken of. Hence, the book of Revelation must have been written previously to its destruction; for John would not describe a city which had long been destroyed. Such are some of the reasons why I believe the book of Revelation was written at the time I have stated.

With these reasons in our mind, let us proceed by considering what is said respecting the time of its fulfilment. Here I come to an important consideration; and one that will satisfy every person present, that the author of the Lectures is entirely wrong in regard to the duration of the times mentioned in the book. In commenting on the phrase, "It shall be for many days," in Daniel's vision, Mr. Miller says, this shows that days are used for years; for many days must mean a great length of time. Well, if many days must mean a very long time, *shortly* must mean a very short time. Turn now to the first verse of Revelation: "The

revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Rev. i. 1. *Shortly come to pass.* Look also at the third verse: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." In chap. ii. 25, we read, "But that which ye have already, hold fast till I come." In chap. iii. 3, we read, "Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Again, verse 11, "Behold I come quickly: hold fast that which thou hast, that no man take thy crown." In chap. xxii. 12, we read, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." In verse 20, it is said, "He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

Here we have the phrases *shortly to come to pass; is at hand; hold fast till I come; behold, I come quickly;* to show that the predictions of this book were immediately to be fulfilled; that they did not relate to time far distant. Why has our author said nothing on this subject? Why did he not reconcile his 1260 years with the phrase, *to show unto his servant John things which must shortly come to pass?* Are 1800 years shortly? Can we say of events 1800 years distant, they are at hand?

Now what shall we do? Shall we begin to figure, and say with the Lectures we are review-

ing, these predictions embrace a period of about 1800 years, or shall we say with the prophet, the time of their fulfilment was at hand when the predictions were made? In which do you place the more confidence, the calculations of enthusiasts, or the clear, unequivocal, and repeated assertions of inspired men? If the latter, then you will throw to the winds all these calculations by which days are made to stand for years!

But you will tell me the book speaks of a new heaven and a new earth. True; and this is explained by Isaiah. Speaking of the destruction of Jerusalem, he says, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Is. lxvi. 22. By new heavens and new earth, he simply means the new dispensation. This, therefore, came shortly.

Do you tell me again, Revelation speaks of the supper of the great God, made for the fowls, of the flesh of captains and mighty men? I answer, This is explained by Jeremiah, in his description of the destruction of Jerusalem. "Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Tophet till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land

shall be desolate." Jer. vii. 32-34. Hence this was at hand when John wrote.

Do I hear another say, Revelation describes a resurrection? I answer, This is explained by Daniel and by the Saviour. The former says, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 1, 2. Jesus, speaking of the destruction of Jerusalem, says, "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. xxiv. 15-21. This resurrection, therefore, was at hand.

Do I hear another say, The resurrection described by John must be a literal resurrection, for it says, the sea gave up the dead, and death and hell delivered up the dead which were in them. I an-

swer, in the language of Amos, "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." Amos ix. 2, 3. All, therefore, implied by this language, shortly came to pass. Blessed were those who had part in the resurrection to life, for on such the second death had no power; they were freed from condemnation, and shame, and contempt. But will the speaker pretend, asks one, that the second death was shortly inflicted? I pretend to nothing; I follow simply the language of God; and when he declares an event *at hand*, I do not doubt his word. Now we well know a second death did shortly come upon the Jews. Their first death was the first destruction of their nation. The second must be like the first. It could not be second to one bearing no resemblance to it. Therefore, it could not be second to natural death; it had no relation to this, and consequently was not to succeed it. Hence it was national, like the first. Blessed, therefore, were those who had part in the first resurrection; who were raised to the belief of the truth; for on such, the second death had no power; they were not to be destroyed with the Jews.

Perhaps it will be replied, There was no judgment near. No judgment near? Then I suppose the book is false; for that says, A revelation of things shortly to come to pass. A judgment is revealed, and yet it is said by the opposer, it was

not at hand. But was not the judgment at the coming of Christ? And is it not said, in chap. xxii. 11, 12, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The judgment then, is the same as that described in the gospels and epistles which we have proved took place when Christ came at the destruction of Jerusalem. It was a judgment at the end of the Jewish world or dispensation, and was succeeded by new heavens and a new earth; by the holy city or new Jerusalem in which God dwelt with his people, and where they were freed from sorrow and doubt, and fear, and moral death. We have an account of this judgment in Dan. vii. 25–27. "And they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The time is at hand. Behold, I come quickly. John lived till it was passed, and, when he wrote, the Lord was at hand, to give every man according as his work should be. This judgment lasted three years and a half; or a time, times, and a half. Till this commenced, the saints or Christians were in the hands of the enemy. Hence

Daniel says, "And they shall be given into his hand until a time, times, and the dividing of time;" that is, until the judgment shall sit. Hence he also says, "And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." That is, the siege shall continue so long. And history assures us, that such was the case; that, from the time the Roman army surrounded Jerusalem to the time of its destruction, was about three and a half years. Therefore, it is said, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Dan. xii. 12. Why were those blessed that waited till this time? Because they should not be hurt of the second death; because judgment should not fall on them; because they should have a place at the right hand of the judge; because, then should the kingdom be given to them, and they should possess it, and enjoy it in peace.

Then Michael, or the Saviour, stood up for them, and wrought out their deliverance; then every one written in the book was redeemed from persecution and oppression.* I know Mr. Miller thinks, that Michael stood up when he was converted, and applies this prediction of the prophet to his own conversion! Modest man! But if he is right in saying the standing up of

* "Written in the book," is a phrase borrowed from the Jewish custom of registering the names of their people in a book. From this, their names were blotted in case of transgression. See Exodus xxxii. 32. To be written in the book, therefore, is synonymous with being faithful and obedient; to be blotted from the book denotes unfaithfulness and disobedience.

Michael was fulfilled in the revivals that occurred a few years since, what are we to understand by the deliverance of those written in the book? This could not refer to those who were converted, for such were not written in the book. What, then, was the deliverance? Besides; was there, then, a time of trouble greater than ever had been or should be? The prophet, here, has no reference to the present times; his prediction was unquestionably fulfilled at the destruction of Jerusalem. We have many reasons for believing this, besides those already given. First, speaking of the destruction of the Jews, Jesus says; "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. xxiv. 21. Daniel says the same. Now, if we refer these to different periods of time, we make Daniel and the Saviour contradict each other. Second; Daniel says all who are written in the book or are faithful shall be delivered. Christ says the same. See Matt. xxiv. 13. Third; Daniel says the end of the prediction should be when the holy people should be scattered. By holy people, the Jews are intended. See Deut. vii. 6; xiv. 2, 21; xxvi. 19; xxviii. 9. Now, these were scattered when Jerusalem was overthrown. Fourth; Daniel says the abomination that maketh desolate shall be set up when Michael shall stand up. The Saviour tells us when this was done. See Matt. xxiv. 15, where we learn it was when the Romans came against the holy city, or when they stood on the holy ground surrounding the city. From the time that this abomination, which made the city desolate, was set up, to the time the holy people were

scattered, was a time, times, and a half, or about three years and a half, or 1290 days. See verse 7; "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. xii. 7. Thus, all the things predicted were to be be finished, when the holy people were scattered. How truly, then, could the prophet say the wonders should be for a time, times, and a half. This agrees with verse 11; "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." And how truly, also, could he say, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Dan. xii. 12. Yes, they were blessed, because they should not be hurt of the second death, or lake of fire, and because they should enter that kingdom which God had promised to the little flock, and which he had prepared from the foundation of the world.* Such is unquestionably the time to which Daniel here refers. Days, therefore, are used for days, and not for years.

But, let us suppose that we are not right; and

* There is a difference of a few days in the times here stated; no doubt, because the 1335 days for which the Christians should wait, embraced a longer period than the Romans were actually employed in destroying the city.

that days are used for years. Have we any evidence, that at the end of this time, those events will occur, which have been described by Mr. Miller? Have we any evidence, that the end of the world will take place? None at all. Not a word is said about the end of the world by Daniel. Look through his prophecies, and you will be satisfied, that such is the case. What should be done at the end of the 2300 days? We answer, the sanctuary should be cleansed. (Dan. viii. 14.) What should be done at the end of a time, times, and a half? We answer, the holy people should be scattered. (Dan. xii. 7.) Thus, not a word is said about burning up the world at the end of these periods; so that, if we admit him correct with regard to his calculations, it does by no means follow, that the world will end. By what authority, then, does Mr. Miller say the world will then be destroyed? How does he prove the correctness of the following?

"The earth, being cleansed by fire, will, like the phœnix, be revived from its own ashes. The destruction of the wicked, the end of death, sin banished, it will lighten the world of a load of crime, which has made it reel to and fro like a drunkard; the internal fires will have spent their force on all combustible matter, and have gone out! volcanoes will cease; earthquakes, tornadoes and whirlwinds can no more be experienced or needed, for the cause is gone," &c. p. 20. Now, where does Mr. Miller obtain all this information? He has referred to Heb. xii. and Rev. xxi.; but if the hearer will consult those chapters, he will find them entirely silent on this subject; they say not a word about the earth being cleans-

ed by fire, and rising, phœnix-like, from its own ashes. This is all a dream, and if Mr. Miller would tell it as a dream, we would not complain; but when he gives it as the word of God, he deserves the censure of all who have any regard for the Bible.

Mr. Miller is confident that a day always means a year, in prophetic language. And he has explained the 1000 years that Christ shall reign with the saints, to be a reign in the resurrection, and before the wicked shall have been raised.* Now, reckoning a day for a year, as he says, and we have 360 years in one year, which, multiplted by 1000, make 360,000 years that Christ will reign, before the resurreotion of the wicked!!! Again. The Revelator says, that the dragon shall be chained 1000 years, which thousand years commence with the resurrection of those who reign with Christ 1000 years. Satan then will be bound 360,000 years!! And what then? Let John answer; "And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Rev. xx. 7, 8. How is this? At the end of 360,000 years; in other words, at the end of Christ's reign with his saints, when the wicked shall be raised, the earth will still be standing; it will have nations spread over it as it has now; these nations will be sinful and liable to be deceived; Gog and Magog will still be

* See Lecture I. pp. 21, 22. See Lecture II. pp. 33, 34.

living, and a great battle will be fought. Admit, therefore, that Christ will come A. D. 1843, and it does not prove that the earth will then be destroyed. Admit that the righteous will be raised A. D. 1843, and it does not prove the destruction of the world then. Neither does it prove the extermination of the wicked from the earth; for at the end of the 1000 years, that is, 360,000 years, we find the earth still standing!! If the hearer will consult Revelations xx. 7–15, he will see, that according to Mr. Miller's theory, we are right. He will see, that the earth will remain till after the first and second resurrection described by the revelator. This shows, then, that the theory is wrong; that the resurrections described are figurative; and that the 1000 years were used as in 2 Peter iii. 8, where it is said, with the Lord a thousand years are as one day, and one day as a thousand years. This must be, otherwise, all the things revealed in Revelation did not shortly come to pass. By consulting Rev. xxi. 10, 24, 26, it will be seen, that even after the heavens and the earth fled away, the earth was still standing with nations upon it. Hence this passing away of the heavens and the earth, referred to the passing away of the old dispensation. This is unquestionable, because the new heavens and earth which succeeded them, are the gospel dispensation, the holy city, the new Jerusalem.

Such, Christian hearers, are our views of the predictions in the book of Revelation. They must, all of them, long since, have had their fulfilment, for the book is a revelation of things that were shortly to come to pass; and it declares, that Christ was shortly to come. But if it were not as

we have proved; if the time of the fulfilment of the book were not thus fixed; we should never think of bringing it as proof of any disputed doctrine.

Let me not be misunderstood. I do not question the authority of the book. I would not breathe a suspicion against this. But I say, a book so highly figurative, cannot be quoted with safety, to prove any doubtful point. In saying this, I only repeat what has been said by many of the most learned commentators. They have told us, that it is impossible, at this age of the world, to prove any thing certain from a book so wrapped and involved in figures and allegories so dark and obscure. The learned Scaliger has said, "Calvin was wise because he wrote no commentary on the book of Revelation." Dr. South has said, "The book either finds a man mad, or makes him so." Whitby confesses, that he knows nothing about it. Dr. A. Clarke confesses the same. What a pity that Mr. Miller had not given his book to the world before these men had written, that they might have been saved from such humiliating confessions. Perhaps their organ of marvellousness was not so large as his, and that they were not so fond of dealing in wonders.

But I must close. I have quite exhausted my strength, and, I fear, wearied your patience. Before I sit down, however, I must say a word, in answer to a question, which, I presume, all are ready to ask. How, you will inquire, can we prove the destruction of the world, if it be not by the passages which Mr. Miller has employed for that purpose? I answer, this is a matter about which the Scriptures give us but little, if any, in-

formation. There are, it is true, many portions of the Bible, which seem to imply an end of the present order of things. Look, for instance, at the following texts. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest, that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 24 – 28. Now, as this refers to the coming of Christ, at the resurrection; and, as it speaks of the end of his reign, and the subjection of all things to God, it seems to imply, that the present order of things will be brought to a termination. In Ephesians I find a passage teaching, or rather implying, the same. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i. 9, 10. There are many passages of this character. Indeed, the promises point to a time when Christ shall have finished the work he came to do; when all death, and sin, and error, shall have been destroyed; and all be peace and joy throughout the whole empire of God.

But in all this I learn nothing about the fate of the earth, and, therefore, I offer no conjectures upon it. Neither do I learn any thing with regard to the time when this will be done. The Bible says, "in the *dispensation of the fulness of times*," and with this I am contented. In all this I see the wisdom of God; for why should he reveal the time when his government shall end, any more than the time when individuals shall die?

I cannot sit down without expressing my thanks for the attention that has been paid to these Lectures. It has given me great pleasure to see this place thronged every evening with sincere inquirers after the truth. I trust that these meetings will not be in vain; that they will serve to increase our love for the Bible, and our confidence in its instruction; and show us, that, though the labors of the ignorant and superstitious may bring it into contempt, and cause the infidel to sneer, and the scoffer to mock, it is a divine book, and worthy our undivided regard.

NOTE I.

Since the delivery of these Lectures, a new edition of Mr. Miller's book has been published, to which the following note is appended:

"The author wishes to state, that Lecture VIII. in this work was written twelve years since; and that the authorities he then consulted fixed the

rise of the Turkish empire at 1298. He is now satisfied, by the examination of other authorities on the subject, that the foundation of that empire was laid in 1299. Hence the things mentioned in Lecture VII. (p. 109,) relative to persecutions, &c., and to the coming of the third woe, as mentioned in Lecture XIII. (p. 202,) which he supposed would take place in 1839, according to the first computation, will not be realized until the year 1848."

Thus does Mr. Miller acknowledge himself wrong, and wrong, too, in the very first prediction that was to be fulfilled after the publication of his Lectures. They were issued in 1838, and in 1839 the seventh trumpet was to begin to sound. In the year 1839 we were to have a fulfilment of the following:

"'And there shall be a time of trouble, such as there never was since there was a nation, even to that same time.' This time of trouble is yet in futurity; but is hanging, as it were, over our heads, ready to break upon us in tenfold vengeance, when the angel of the Gospel who is now flying through the midst of heaven, shall seal the last child of God in their foreheads. And when the four angels, who are now holding the four winds, that it blow not on the sea nor on the land, shall cease their holding; when the angel, standing on the sea and land, shall lift his hand to heaven and swear by him that liveth forever and ever, that time shall be no longer, or, as it might, and, perhaps, ought to have been translated, 'that there should be no longer delay'; that is, God would wait no longer for repentance, no longer to be gracious; but his Spirit would take its flight

from the world, and the grace of God would cease to restrain men. He that is filthy will be filthy still. Mankind will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of governments, and confusion fill the world with horror and despair. Murder, treason, and crime, will be common law, and division and disunion the only bond of fellowship. Christians will be persecuted unto death, and dens and caves in the earth will be their retreat. All things which are not eternal will be shaken to pieces, that that which cannot be shaken may remain. And this, if I am right in my calculations, will begin on or before A. D. 1839."

Here our expounder found himself in a sad dilemma. The year 1839 passed away, and not one of the wonders he foretold occurred!! Besides the day of grace is still continued; men continue to be born into the kingdom of God! What, then, shall be done! O, an error must be discovered in the time from which he reckoned! He looks, and behold he was misled by the authorities he consulted; his date was a year too early! And, therefore, he fixes on 1840 for the fulfilment of these things! Was there ever presumption like this? Is Mr. Miller the personification of stupidity, or does he suppose, that his hearers and readers are? His date was wrong!! And this is the man who is positive the world will end in 1843! He is the one, too, who rails with such bitterness against all who question the correctness of his dates and calculations!!

NOTE II.

In this new edition Mr. Miller has inserted a new Lecture, founded on Lev. xxvi. 23, 24, where God says, he will punish his people yet seven times for their sins. Seven times, we are told, is seven prophetic years, which make 2520 years. But how, you ask, does he know this? That is best known to himself; he gives us no proof in the case. Indeed, he is obliged to contradict the Bible to make it. Daniel foretold, that Nebuchadnezzar should be driven from men, that his dwelling should be with the beasts of the field, and that seven times should pass over him. See Dan. iv. 25. Now, although this was declared to the king while upon his throne, and twelve months before the evil came upon him (Dan. iv. 29, 31), yet Mr. Miller says, it was not a prediction, but a history; and, therefore, while seven times should here be reckoned as seven years, in other places it should be reckoned as 2520 years. (If the reader has any doubt, that this is a prophecy, let him also read Dan. iv. 31, 32.) Thus does he contradict, pervert, and twist the Scriptures. And this is a fair specimen of his whole book.

NOTE III.

In my third and fifth Lectures, I have examined the calculations of Mr. Miller, and shown, that no reliance can be placed upon them; that he has

reckoned days as years, without any authority for so doing. Let us, however, suppose him correct, and that a day, in prophetic language, should always be reckoned as a year. Let us suppose also, that he is correct in regard to his dates, and that he has reckoned from the right time; and yet, there is one fact, which utterly explodes his whole theory. It is this, — the Jews reckoned 360 days as a year. Hence, in 2300 years, there would be, reckoning 360 days as a year, 828,000 days; but in 2300 years, reckoning 365 days as a year, there would be 839,500 days, which makes a difference of 11,500 days, or 32 years!! Now, Mr. Miller makes no allowance for this! All his calculations go upon the supposition, that we reckon time as the Jews did, whereas there is a difference of five days in a year. Therefore a deduction of 32 years must be made, so that the world should have been destroyed A. D. 1811!!

Perhaps we should reckon, as the Jews did, down to the Christian era. This, however, is equally fatal to Mr. Miller's theory, for since the birth of Christ, there have been 671,200 days, which, reckoned at 360 days a year, make 1864, so that we are living, A. D. 1864, or, according to his calculations, 21 years after the destruction of the world!!

It will avail nothing to say, there is a difference of opinion with regard to the Jewish method of reckoning time; for Mr. Miller takes it for granted, that 360 days is a Jewish year. He says $3\frac{1}{2}$ years is 1260 years, and that 42 months is 1260 years, so that he reckons 360 days as a year. Hence, it is certain that he is wrong; it is certain that his theory is false.

A

SERMON

ON THE

SCRIPTURAL SENSE OF THE PHRASE,

"END OF THE WORLD."

DELIVERED IN CAMBRIDGEPORT, ON SUNDAY, JANUARY 26, 1840.

BY THOMAS WHITTEMORE.

A SERMON

ON THE PHRASE,

"END OF THE WORLD."

"Take heed that no man deceive you."—Matt. xxiv. 4.

It will be remembered by a large part of this numerous congregation, that I gave public notice a few days since, that, at this time, I would deliver a discourse on the meaning of the scriptural expression, the "END OF THE WORLD." It may be thought strange by some, that I should select, as my text, the words which I have read. "What have they to do with the end of the world?" it might be asked. "*Take heed that no man deceive you!* What connexion has this with the subject which the speaker proposed to discuss?" I reply, that it has a very direct connexion. It is an admonition which the Lord Jesus gave his apostles, at the same time when they inquired of him, "What shall be the sign of thy coming, and of the end of the world?" Mark, *the end of the world.* That was the point on which they desired information; and the Saviour immediately replied, "Take heed that no man deceive you."

The same language I now address, my hearers, to you. Take heed that no man deceive *you.* "Deceive us on what subject?" saith the hearer. I reply, Take heed that no man deceive you, on the very subject about which Christ was speaking;—take heed that no man deceive you,

in regard to the coming of Christ and the end of the world. The admonition was important then, while the event was yet future, but not far distant; it is important now, for, although the event to which the Saviour referred, has long since passed, yet there are those who misapply the language he used, and who would have us believe, that he predicted the destruction of the material universe, which they say is very shortly to come to pass. In this way they fill the hearts of many with injurious anxiety and dread. I say, therefore, my hearers, unto you, "*Take heed that no man deceive you.*"

But the hearer will inquire, "Do you think anybody wishes to deceive us?" I reply, I know not. I would fain indulge the hope, that no one has such a design. I do not desire to judge rashly. You are all aware, that it has been proclaimed, with a great deal of confidence, that the material universe is to be destroyed in the year of our Lord 1843. Some people have, perhaps, sincerely believed this, and to them it has been a subject of the most thrilling anxiety; many others, it may be, have professed to believe it, for purposes which it is not expedient here to name. It has been publicly proclaimed in our peaceful village, by a person who is an utter stranger to almost the whole of us,* and who has availed

* Miller, the author of the absurd theory of the end of the material universe in 1843, was invited into Cambridgeport by certain persons connected with the Baptist society. The Baptist meetinghouse was opened to him, and the Baptist clergyman took a seat with him regularly in the pulpit, and took part in the services. So far as we know, no other clergyman in the town of Cambridge gave the slightest countenance to Miller's vagaries.

himself of the opportunity, to speak in terms of high reproach of a portion of our fellow-citizens, who, we trust, are not less disciples of the Saviour than himself. As the multitude have always been accustomed to run greedily after any wonderful and strange thing, however improbable in itself, so it is not surprising that large numbers have attended the Lectures of the individual referred to.

But the hearer will still be disposed to ask the speaker, "Do you not think the man is *sincere?*" I reply again, I do not know. A man may be in a very great error, and yet be very sincere. A man may be much deceived himself. You are in danger of being deceived by two classes of persons. First, by those who are dishonest, and who intentionally deceive the community; and, secondly, by those who are credulous, who are readily deceived themselves, and who, of course, very honestly deceive others. Now it makes no difference to which of these classes the man may belong, who has recently addressed the citizens of this village. It does not mitigate the deception at all, because the man who has deceived you is himself in an error. What advantage is it to you, if you are in error, that the individual who led you into it was as honest in the deception as yourself? Are you any the less deceived on that account? You are not. I say then unto you again, "Take heed that no man deceive you."

Some persons take the ground, that although they do not themselves believe that the material earth will be dissolved, in 1843, yet it will do no hurt for people in general to believe it; because, if the end of the world should take place at that

time, people will be prepared, having believed it beforehand; and if it should not take place in the specified time, no harm will ensue from their having believed it, as they ought to be prepared at all times. But is this sound reasoning! Are you satisfied with it yourselves?

Let us try this kind of apology for deception. You tell your neighbour, that within three years his house will be burned, and that perhaps his wife and children, and it may be even himself, will be destroyed in the flames. You see that it distresses him, that it gives him many sleepless nights and anxious days. When you are asked, "Why do you torment your poor credulous neighbour in this cruel manner?" you reply, "O, it is best for him to be prepared; his house may be burned down; who can say it will not be? and if he believes it, he will certainly be prepared; and then if it is not burned down in that time, he suffers no injury, because he comes off so much better than he expected to." Would you be satisfied with such a miserable apology for deceiving and tormenting the credulous?

Suppose you should go to a happy, affectionate, confiding family of children, and make them believe that within three years their parents would die, and they would be left orphans, and be thrown upon the stinted charities of this cold world for their subsistence. If you were the father, would you not demand an explanation of the man who should thus trifle with the happiness of your family, and sport with the fears of your credulous children. Suppose he should say, "O, it is best for your children to be prepared. You may die, and they may be left orphans within three years.

If they believe that this event shall happen, they will prepare themselves, and be always ready; and then, if the event should not happen, it will not injure them to have been prepared, and they will be very agreeably disappointed in the end." Would you be satisfied with this lame justification of the deception? No, you would not. As the guardian of the best interests of your children, you would say to the deceiver (whether he were himself deceived, or whether he were intentionally deceiving others), "Sir, you must not destroy the peace of my house, by these tales of horror. Sufficient unto the day is the evil thereof."

But suppose it should be true, that interested sectarian leaders should tell these tales of terror merely to raise an excitement, of which they might avail themselves for their own sectarian advantage, and to spread their own peculiar views of religion, what would you say to them? Would you say, "it is best to believe," — "it is best to be prepared." No, you would say, away with the deception, away with the deceivers.

Of one thing I am certain, and of this all of you must be equally certain, viz. there can be no case in which ERROR is better than TRUTH. Truth is the agent of God for the conversion of men; and nothing can compare with it. Error is always bad, always injurious, always deceptive; but truth is lovely, consistent, beneficial, and always leads the confiding soul aright. Take heed, therefore, that no man deceive you.

We proceed now to a more particular exam-

ination of the scriptural phrase, "THE END OF THE WORLD."

The questions put to our Lord by his disciples were these: "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?" Matt. xxiv. 3. To what things did they refer by *these things*. Let us go back to the closing part of the 23d chapter of Matthew, and we shall get a very satisfactory answer to our questions. The 23d chapter of Matthew contains the striking maledictions which the Saviour uttered against the Scribes and Pharisees, the ruling powers of the Jewish church. He was then *in the temple*. He concludes his addresses to the Jews by saying; "Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." Matt. xxiii. 34, 35. He then gave the Pharisees the assurance which he afterwards gave his disciples [Matt. xxiv. 34], that these woes should surely come on that generation. "Verily, I say unto you, all these things shall come on this generation." v. 36. He then uttered that touching apostrophe to Jerusalem, which we hear so frequently quoted; "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even

as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." v. 37–39. Thus we see, although the Jews did not then believe on him, yet the time shall come, as the Saviour declares, when they shall say, "Blessed is he that cometh in the name of the Lord." v. 39. Jesus then left the temple, and of course he had concluded his discourse to the Pharisees. xxiv. 1. His disciples then came to him to show him the buildings of the temple; for they had inferred from the terrible malediction he had pronounced upon the Pharisees, that the city was to be destroyed. They seemed to think it almost impossible that the temple could be brought down. Some of the stones of which it was built were of immense size, and others were very costly and beautiful. But the Saviour teaches them, that neither the labor nor expense which had been bestowed upon the temple could save it. "Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." ver. 2. This seems to have filled the disciples with astonishment, and to have created a very strong desire in them to know when these remarkable events should transpire. They therefore came to Jesus privately, as he sat upon the mount of Olives (from which they had a full view of the city), and said, "When shall these things be? and what shall be the sign of thy coming and of the end of the world?" ver. 3. When shall these woes come, which you have denounced

upon the Jews? Such is evidently the intent of the question.

Now look at another thing. It seems perfectly evident, that the questions of the disciples had reference to events that were to take place at the same time. Those things of which they inquired, viz. the dreadful judgments which Christ had denounced upon the nation, were to transpire at the same time with Christ's coming, and the end of the *αἰὼν*, world, or age. Some suppose that the disciples inquired, 1st, about the destruction of the Jews, — "when shall these things be?" and, 2d, about the destruction of the material universe, — "what shall be the sign of thy coming, and the end of the world?" But this supposition is clearly shown to be wrong in two ways; 1st, the other evangelists [viz. Mark and Luke] in giving the questions, put them in such a form as to show, most evidently, that the disciples referred in their questions to things that were *simultaneous*. See Mark xiii. 4, and Luke xxi. 27; and 2d, the Saviour, in answering these questions, shows that he supposed the events were to take place at the same time. The judgments of the Jews, the coming of the Son of man, and the end of the *αἰὼν*, age, or world, were all to transpire at the same time. But once more, in regard to the questions. The disciples had evidently two objects in view, for they put two distinct questions, 1st, as to *the time*, and 2d, as to *the signs*. "WHEN shall these things be? and what shall be THE SIGN of thy coming, and of the end of the *αἰὼν*," world, or age. All these things were to happen at the same time; and the disciples wished to know when they should come, and by what

signs they should be certain of their approach.

But it may be asked, what should have led the disciples to connect the *coming* of Christ with the *destruction* of Jerusalem, since Jesus had not connected the two events. This question is founded on a mistake; for Jesus had repeatedly connected his *coming* with the *destruction* of the Jews. See Matt. xvi. 27, 28. "For the Son of man shall *come* in the glory of his Father, with his angels, and then he shall reward every man according to his works." Here the coming of Christ is closely connected with the impending judgment; and that said judgment was then near at hand, and was to happen during the lifetime of some who heard the Saviour speak, is evident from ver. 28. "Verily, I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom." Here remark first, the coming of Christ is inseparably connected with the retribution that was coming upon the Jews; and 2d, we are expressly told, it should happen during the natural lives of some of those persons to whom the Saviour then spoke. See also Mark viii. 38. ix. 1. Luke ix. 26, 27, and John xxi. 22, 23. Let it be remembered, then, that the judgments of God upon the Jews, the coming of the Son of man, and the end of the *αἰὼν*, world, or age, were events that would all transpire at the same time.

We shall proceed then to notice the Saviour's answer to the two questions of his disciples, viz. in regard to *the time*, and *the signs*; and we shall see that he, *throughout the whole answer*, shows

that his coming to take vengeance on the Jews, and the end of the *αἰὼν*, would surely take place in that generation, and were events for which that generation ought to watch closely.*

Jesus said, in reply to the questions of his disciples, "Take heed that no man deceive you.

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* We are sometimes told, that it avails nothing to show that the 24th chapter of Matthew refers to the destruction of Jerusalem; that in order to overthrow Miller's theory, we must show that his calculations, in regard to the prophecy of Daniel, are erroneous. To this we reply, that it is necessary, of course, to show that his calculations on that prophet are erroneous, and this has been completely done, by Mr. Skinner, in his *third* Lecture. But still, it should be remembered, that one of Mr. Miller's principal positions is, that the coming of Christ, mentioned in the 24th of Matthew, is yet future; and that the end of the *αἰὼν*, age or world, there mentioned, is the end of the material universe, which, in his opinion, is to transpire in the year 1843. This is, in fact, THE PRINCIPAL position he has taken. See his Lectures, ed. of 1840, pp. 13 – 16. He maintains, that the second coming of Christ is yet future, and is not to transpire until the year 1843. Now, if we show, that the second coming of Christ took place at the destruction of Jerusalem, we overturn his whole theory. He allows that it is the second coming of Christ which is mentioned in the 24th of Matthew. If then, we show, that the coming of Christ, mentioned in that chapter, took place at the destruction of Jerusalem, we overturn his whole theory. For nothing can be more certain than this, that if the second coming of Christ took place at the destruction of Jerusalem, nearly eighteen hundred years ago, it is not still future, and therefore WILL NOT HAPPEN IN 1843. And, as he allows, that the end of the *αἰὼν*, world or age, mentioned in the 24th of Matthew, took place at the second coming of Christ, then, if we prove that the end of the *αἰὼν*, world, or age, took place at the destruction of Jerusalem, we do fully and utterly explode his system. That this is done in these pages, no man of sense, after a candid reading, can for one moment doubt.

For, many shall come in my name, saying, I am Christ, and shall deceive many. And when ye shall hear of wars, and rumors of wars,* see that ye be not troubled; for all these things must come to pass, but THE END is not yet." What end? Answer; the end, about which the disciples asked, — the end of the *αἰὼν*, or Jewish world, or age. Let the reader peruse carefully from the 7th to the 13th verse, and then he will find the Saviour says again, "But he that shall endure unto THE END, the same shall be saved." Here we inquire again, what *end?* And the same answer must be returned; the end of the Jewish world, or age, of which the disciples spake in their questions to the Saviour. Now, see the 14th verse. "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall THE END come." What end? The end of the Jewish world, or

* Mr. Miller judges this to be a proof, that the end of the world or age, did not transpire at the destruction of Jerusalem, because there were no wars or rumors of wars after the death of Christ before the destruction of that city. He says, Jerusalem was destroyed in the first war of any note after Christ's prophecy. We reply, that his assertion is notoriously untrue. There were continual wars and rumors of wars for several years previous to the overthrow of the Jews. Let any man consult the commonest authorities on this subject, and he will be satisfied of the truth of our declaration beyond a doubt. See Newcome's "Observations," Charlestown, 1810, pp. 212 – 238. The whole space here referred to in that valuable work, being taken up by its author in giving an account of the wars and rumors of wars, that took place between Christ's prophecy and the destruction of Jerusalem. See also my "Illustrations of the Parables," pp. 328 – 330, where several other authorities are referred to. So much for Mr. Miller's *ignorance* of history.

age. Hence, it is true, that the Gospel was preached in almost every part of the habitable world, before the end of the Jewish age. There certainly was a very general preaching of the Gospel before that time. Paul, speaking of the success of the first preachers of the Gospel, said, "Their sound went into *all the earth*, and their words unto the ends of the world." Rom. x. 18. See also Rom. i. 8. And again, in Col. i. 23, Paul says, the Gospel "was preached to every creature which is under heaven." This very general preaching of the Gospel took place before the destruction of the Jews; and fully verified the prophetic declaration of the Saviour. Let us proceed with the account in the 24th of Matthew. "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, [see Dan. xii. 11,] stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." vs. 15–21." All these warnings clearly have reference to the destruction of Jerusalem, which took place shortly after Christ spake, and not to any event, which is now future. They refer evidently to some calamity, that then was about to fall on Judea. "Let them which be in Judea flee into the mountains." Why was

that province particularly referred to, if Christ was teaching the destruction of the whole world? and why flee to the *mountains?* Would the disciples be any safer in the mountains, than in the city, if the whole world was to be destroyed? The man in the field was directed not to return to the city of Jerusalem. Would he be any safer in the field, than in Jerusalem, if the destruction of the whole world was here referred to? Females, in the situation referred to by the Saviour, suffered greatly during the siege of Jerusalem; but if the whole world were to be burned up, we know not why they would suffer more than others. The disciples were to pray that their flight be not in the winter, neither on the Sabbath-day, — an admonition we can clearly understand, as applicable to the destruction of Jerusalem, as their flight in the winter would be much more difficult, and, a Sabbath-day's journey being a short distance, they could not reach a place of safety, without violating that holy day. And verse 21, surely, has exclusive reference to the destruction of Jerusalem, at which there was a TRIBULATION greater than any that *ever had been*, or shall be. See these words; "For then shall be great tribulation, such as was not since the beginning of the world TO THIS TIME, NO, NOR EVER SHALL BE." A clear proof, that the Saviour was not speaking of things to take place at the end of time, because he takes a prospective as well as a retrospective glance. The tribulation was greater than any that ever HAD BEEN, or SHOULD BE.* If it be said, this has reference to

* Mr Miller must be careful, in preaching the end of

the end of time, then let the clergy be careful not declare a greater tribulation is eternity. It makes the common error of future and endless wrath but the more apparent, if the words we are considering be applied to the end of time. Daniel applies the same words to the destruction of Jerusalem, xii. 1. The Saviour still continues to speak of those days of tribulation, from verse 21 – 28; and in verse 28, the Roman armies are compared to eagles, on account of the strength and greediness, with which they would go to the slaughter, and because they always carried the figure of the eagle on their standards.

In verse 29, Jesus says, "IMMEDIATELY after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Here the same *tribulation* is referred to, mentioned in verse 21, which was greater than any that ever had been, or ever should be. Now mark; "IMMEDIATELY after the tribulation of those days, shall the sun be darkened, &c." Whatever this language was employed to signify, the events were to take place "IMMEDIATELY after the tribulation" mentioned, verse 21, and that tribulation the Jews endured, during the Roman war. What, then, took place *immediately* after that tribulation, to which these metaphors may be applied? I answer, the overthrow of the whole Jewish polity; and for this purpose the Son of

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the world, that he does not threaten a greater tribulation, than that which befell the Jews at the destruction of their city, and thus contradict the declaration of Christ.

man came. Archbishop Newcome says, "'And* soon after the tribulation of those days, there shall be signs in the sun, which shall be darkened, and in the moon, which shall fall from heaven; and upon the land distress of nations and perplexity, the sea and the waves roaring; men's hearts failing them for fear, and expectation of the things which shall come upon the land; for the powers of the heavens shall be shaken.'"

"The style is here very Eastern, and imports, that the Jewish rulers, and their church and nation, should be involved in ruin; and that this should be effected soon after the commencement of the troubles alluded to; or in a time, which, considering the difficulties of the undertaking, might properly be called SHORT. It is the language of prophecy, to which the Jews were accustomed. The fall of Babylon is thus foretold by Isaiah: '†The stars of heaven and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.' And he speaks thus of Idumea: '‡All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven; behold, it shall come down on Idumea,' &c.

* Matt. xxiv. 29, and p. p. Ἐυθέως δὲ κ. τ. λ. Mark's expression is, "but IN THOSE DAYS, after that tribulation," &c. Hence it follows, that the words cannot be applied to the day of judgment in the future state.

† Is. xiii. 10, where see Bishop Lowth.

‡ Isa. xxxiv. 4, 5.

Ezekiel thus expresses the destruction of Egypt: * 'When I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee.' Joel uses this language of the same event which our Lord predicts. 'I will show wonders in the heavens, and in the earth; blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come.' And God says in Haggai: † 'I will shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen.' Our Lord adds, that there should be straitness of calamity among those nations ‡which rose against each other, with inextricable necessity, every object of terror striking them, every element seeming armed against them; men nearly expiring through fearful expectation of what impended over their country: for the whole frame of the Jewish constitution, both civil and religious, should totter to its foundation." ("Observations," pp. 273–275.) Bishop Lowth says: "The Hebrew poets, to express happiness, prosperity, the instauration and advancement of states, kingdoms, and potentates, make use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars; which they describe as shining with increased

* Ezek. xxxii. 7, 8. See also xxiv. 23.
† Hagg. ii. 21, 22. See also Isa. li. 16; Dan. viii. 10.
‡ Matt. xxiv. 7.

splendor, and never setting; the moon becomes like the meridian sun, and the sun's light is augmented seven-fold (see Is. xxx. 26); new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms, is represented by opposite images: the stars are obscured, the moon withdraws her light, and the sun shines no more; the earth quakes, and the heavens tremble, and all things seem tending to their original chaos." * Let it be remembered, then, that the falling and dissolution of the heavenly bodies are used by the sacred writers as emblems of the overthrow and destruction of rulers and kingdoms.

When the Jewish nation and church were overthrown, as foretold in the above strong metaphorical language, then the coming of the Son of man took place. See verse 30. "THEN," [that is, *immediately* after the tribulation of those days,] "shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Hence we see, that *the coming of Christ* took place at the same time with the destruction of Jerusalem; hence we shall perceive, if we continue to follow the train of the Saviour's prophecy, that he still continues to speak of the destruction of Jerusalem. But of this in another place.

What was meant by the coming of Christ? Not a personal appearance of the Saviour, for no such appearance took place at that time. It was

* Note on Isaiah xiii. 10.

a coming of Christ *in the glory of his Father;* a coming in the display of divine power, that was then seen; a coming in the judgments that were then sent upon the earth. Any remarkable interposition of divine Providence, or display of divine power, in the punishment of any people, was called by the Old Testament writers, the coming of God. The New Testament writers borrow the same phraseology; and hence, they call the manifestation of divine power and the visitations of the judgments of God upon the Jews, the coming of the Son of man. It was language perfectly well understood. Archbishop Newcome says; "I think that any signal interposition in behalf of his church, or in the destruction of his enemies, may be metaphorically called, a COMING and a *παρουσία* of Christ." * We see, then, that the coming of Christ, his SECOND coming, certainly took place, at the time of the destruction of the Jewish state.

Hence our Saviour proceeds to say concerning his coming, at the destruction of the Jews, in order to shew the certainty of its near approach, "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near,

* Although this may at first strike the mind of the reader as a strange figure, yet it is one frequently used at the present time. How common it is to say of a great bereavement, which a family has been called to meet, it is a very afflicting *visitation* of Providence; — God has *visited* them with afflictions: — He has laid his hand heavily upon them. See Isaiah xxili. 17; xxvi. 21; Jer. v. 9; vi. 15; xxvii. 22; xxix. 10; Micah i. 3; Acts xv. 14; 1 Peter ii. 12.

even at the doors." And then, precisely as he had told the Pharisees, Matt. xxiii. 36, so he tells his disciples, xxiv. 34, "Verily I say unto you, *This generation shall not pass*, till all these things be fulfilled." Now, what can be plainer than this? That generation, then on the earth, should not pass away, until the coming of Christ took place; and all the things of which he had prophesied in the 24th of Matthew, were fulfilled. Mr. Miller was obliged to avoid the true and natural sense of these words, for they stood forth as a *direct contradiction* of his theory. He, therefore, states, that Christ was not speaking of the generation then on the earth, but of the generation of his elect, believers; and he meant, that they should never pass away from the earth, until his coming took place. But this *cannot* be the meaning of the passage. Jesus meant, the generation on the earth during his personal ministry; and he intended to declare, that that generation should still survive until his coming took place. How can anybody deny this? Did he not say, in another place, "There be some *standing here*, that shall not taste of death, till they see the Son of man coming in his kingdom," Matt. xvi. 28. How will Mr. Miller get along with this? *Some standing here!* To whom was he then talking, who should not die before the coming of Christ took place? Here there can be no mistake, or evasion. He was speaking of the generation then living, and his coming took place before they died. Again; in Matt. x. 23, he tells his disciples, (to comfort them in their persecutions,) "When they persecute you in this city, flee ye into another: for verily I say unto you, ye shall

[illegible] over the cities of Israel; till the Son of man be come." What will Mr. Miller do with this? The disciples, fearing before their [illegible] [illegible] [illegible] should not have gone over the cities of Israel, before the coming of the Son of man took place. Here it is plain as the sun in noonday, that the second coming of Christ took place many years ago, at the destruction of Jerusalem. This overthrows completely Mr. Miller's whole theory, for he contends that the second coming of Christ is yet to come. It is hardly necessary to confirm any thing by additional testimony, which is already made so plain; but we can show, that commentators of the very highest character agree with us in the view of the matter. Dr. Whitby says, "These words, this age or generation shall not pass away, affect a full demonstration, that all which Christ had mentioned hitherto, was to be accomplished, not at the time of the conversion of the Jews, or at the final day of judgment, but in that very age, or whilst some of that generation did yet live; for the phrase never bears any other sense in the New Testament, than the men of this age." * Hear what Lightfoot says on this matter. After quoting the words, This generation shall not pass, &c. he adds, "Hence it appears plain enough, that the foregoing verses are not to be understood of the last judgment, but as we have said, of the destruction of Jerusalem. There were some among the disciples, (particularly John,) who lived to see these things come to pass. With Matt. xvi. 28, compare John xxi. 22.

* Paraphrase and Annot. on Matt. xxiv. 34.

And there were some Rabbins alive, at the time when Christ spoke these things, that lived till the city was destroyed, viz. Rabban Simeon, who perished with the city; R. Jochanan ben Zacoai, who outlived it; R. Zadock, R. Ismael, and others." * With this, Hammond, and all the best commentators, we have seen, agree. It cannot, therefore, be doubted, that the second coming of Christ took place in that age; before the generation wholly passed away, which was on the earth at the time of our Saviour's personal ministry. It is impossible to prove any thing more clearly than we have proved this fact, from the sacred Scriptures.

Although the Saviour knew, that his coming would take place in that generation, still the precise *day* and *hour* he did not know; and hence he exhorted his followers to constant watchfulness. See verses 36 – 39. At verse 41, he says "Two women shall be grinding at the mill; the one shall be taken, and the other left." Here is a clear reference to ancient Jewish customs. The women, in the days of Christ, were obliged to perform many menial services, and among others, that of grinding grain. They had little portable mills, which were turned by two persons. But we have no such things now. The improved state of society has relieved female hands of this service, and men employ the wind, the water, the fire, for such purposes. Mr. Miller regards the introduction of steam into general use, as a proof, that the end of the world is near; and yet he applies the coming of Christ to this age

* See "Exercitations" upon Matt. xxiv. 34.

in which we live; whereas, that coming took place at a time when women were obliged to do the grinding of the grain. There can be no question, that the coming of Christ mentioned in Matt. xxiv. took place at the destruction of Jerusalem. As Mr. Miller's theory assigns that coming of Christ to the year 1843, it is evident, that his theory is UTTERLY EXPLODED.

But let us advert to the phrase, END OF THE WORLD, as it is used in some other parts of the Bible; and see, if its use there will agree with the sense which we have seen it evidently should bear in Matt. xxiv. Turn to Matt. xiii. 39–42; "The harvest is THE END OF THE WORLD, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into *a furnace of fire*; there shall be wailing and gnashing of teeth." And verses 49, 50, as follows; "So shall it be at THE END OF THE WORLD; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the *furnace of fire*; there shall be wailing and gnashing of teeth." Here we have a furnace of fire! and a furnace of fire at the end of the world! Now, the objector will say, this end of the world could not have happened at the destruction of Jerusalem, because the wicked were cast into *a furnace of fire*, and nobody was cast into a furnace of fire at the destruction of Jerusalem. We agree with the objector, that the end of the world, and the casting of the wicked into a furnace of fire, were

simultaneous events; they both transpired at the same time; and the one subject will assist in explaining the other. Where, then, was this FURNACE OF FIRE? We shall appeal to the Scriptures for an answer to this question; and we think the reader will confess, that what is said in the Bible in regard to the FURNACE OF FIRE, will confirm the opinion we have expressed, in regard to the end of the Jewish *aiôn*, world, or age.

First, we will show, that it was the custom of the sacred writers to speak of any place of affliction and suffering as a FURNACE. Thus Egypt was called a FURNACE, because the Jews suffered great afflictions there. "But the Lord hath taken you, and brought you forth out of the IRON FURNACE, even out of Egypt." Deut. iv. 20. Let the reader also consult 1 Kings viii. 51; Isa. xlviii. 10; Jer. xi. 4. So the great afflictions and tribulations suffered by the Jews in Jerusalem, caused the sacred writers to represent that city as a furnace; and as it was a common practice to represent the divine judgments under the figure of *fire*, so the city of Jerusalem, at the time of its destruction, at the end of the world, and the coming of Christ, was called a furnace of FIRE. We beg the reader's attention to a few passages of Scripture. We rely solely upon the testimony of God's word; we know nothing about this subject, except so far as we gain instruction from the sacred oracles. We read as follows: "Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the FIRE." Isa. ix. 19. Again; "But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusa-

lem on the Sabbath day, then will I kindle a *fire in the gates thereof*, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. xvii. 27. Here it is evident beyond a doubt, that FIRE is employed as a metaphor to represent the divine judgments which God threatened to send upon the house of Israel for their sins.

But is Jerusalem ever called a *furnace of fire?* See Isa. xxxi. 9:—"The Lord's *fire* is in Zion, and his furnace in Jerusalem." Here a furnace of fire is the metaphor; and we are told it signifies the city of Jerusalem. See also Ezek. xxii. 18—22, where it is expressly asserted, that Jerusalem is a furnace; and that the people were blown upon with fire, and melted there. "And the word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead in the midst of *the furnace;* they are even the dross of silver. Therefore, thus saith the Lord God, because ye are all become dross, behold therefore I will gather you *into the midst of Jerusalem*, as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it to melt it; so will I gather you in mine anger, and in my fury, and I will leave you *there* and MELT YOU, [that is, *in the midst of Jerusalem*]. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof [that is, in the midst of Jerusalem]. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, the Lord, *have poured out my fury upon you.*" Does not this passage assist us remarkably in coming to a correct conclusion concerning

the subject of *the furnace of fire?* The furnace of fire was the city of Jerusalem, at the time of its destruction. The whole nation of the Jews was gathered there at that time, and melted as the metal is melted in the midst of the furnace. At least, so saith the prophet Ezekiel, or God through that prophet.

As we have already seen, we read in the thirteenth chapter of Matthew, that the END OF THE WORLD, or age, and the casting of the wicked into the furnace of fire, are simultaneous events. "So shall it be at the end of the world," said the Saviour. "The angels shall come forth, and sever the wicked from among the just, and shall cast them into the *furnace of fire.*" This was to happen at the end of the world, or age; and as it did happen at the destruction of Jerusalem, the proof is conclusive, that the end of the world or age, and the coming of Christ, took place at that time.

But perhaps the candid inquirer will ask, why the period at which Jerusalem was destroyed was called the *end of the world?* We answer, the Jews were accustomed to divide time into two great eras, viz. the age under the law, and the age under the gospel. The Jewish age or world closed when the city and nation were destroyed; at which time the gospel age or world begun. The ministry of Christ took place towards the end of the first age; hence we read, "Now once in the end of the world hath he appeared to put away sin, by the sacrifice of himself." He appeared near the close of the Jewish world, or age; and his second coming was precisely at the close of that age. This fact, which we have here disclosed,

explains many passages of Scripture, in which we read of the last times, last days, &c., meaning the last days of the Jewish age, or world. So John says, "Little children, IT IS THE LAST TIME: and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we KNOW THAT IS THE LAST TIME." I John ii. 18. It is indisputable that John, the beloved disciple, lived in the last times. Paul says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath, in *these last days*, spoken unto us by his son." Heb. i. 1, 2. The second coming of Christ took place at the same time. Indeed, some of the Christians, remembering what Christ had said, became impatient for his coming, and thought he delayed it. St. James addresses such, when he says, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, for the coming of the Lord draweth nigh." James v. 7, 8. Here the Christians are addressed precisely as though the coming of Christ was at hand, and they expected to see it, and had grown *impatient* in waiting for it. Did James tell them they were in a great error, for that the second coming of Christ would not take place for almost eighteen hundred years? No; he said, "*the coming of the Lord draweth nigh.*" This must have meant his second coming, for his first coming had taken place before that time. Here, then, we have the plainest proof,—proof that no man can put aside,—that the sec-

ond coming of Christ took place nearly eighteen hundred years ago. Now as Mr. Miller pretends, that the second coming of Christ is to happen in A. D. 1843, we have fully, completely, and utterly exploded his system; and that is what we proposed to do.

APPENDIX

TO

MR. WHITTEMORE'S DISCOURSE.

WE think it not improper to give, at the close of this sermon, the following extracts from the works of that giant in theological learning, Dr. John Lightfoot. He lived about two hundred years ago, having been born in 1602. He was one of the most industrious seekers after truth, that ever lived; and, in the acknowledgment both of Englishmen and foreigners, he was one of the most eminent men in rabbinical learning that England ever produced; and his researches and commentaries were the grand storehouse of succeeding commentators. We quote from the edition of his works published in London, by J. R. Pitman, thirteen volumes, 1825.

"Our Saviour saith, Matt. xvi. 28, 'There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom:'—which must not be understood of his coming to the last judgment; for there was not one standing there, that could live till that time:—nor ought it to be understood of the resurrection, as some would have it; for probably, not only *some*, but, in a manner, *all* that

stood there, lived till that time. His coming, therefore, in this place, must be understood of his coming to take vengeance against those enemies of his, which would not have him to rule over them, as Luke xix. 12, 27.

"Perhaps it will not repent him that reads the Holy Scriptures, to observe these few things:

"1. That the destruction of Jerusalem and the whole Jewish state, is described, as if the whole frame of this world were to be dissolved. Nor is it strange, when God destroyed his habitation and city, places once so dear to him, with so direful and sad an overthrow; his own people, whom he accounted of as much or more, than the whole world beside, — by so dreadful and amazing plagues. (Matt. xxiv. 29, 30,) 'The sun shall be darkened, &c. Then shall appear the sign of the Son of man,' &c.; which yet are said to fall out, within that generation, (ver. 34. 2 Pet. iii. 10,) 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat,' &c. Compare with this, Deut. xxxii. 22; Heb. xii. 26; and observe, that, by *elements*, are understood the Mosaic elements, (Gal. iv. 9; Colos. ii. 20:) and you will not doubt, that St. Peter speaks only of the conflagration of Jerusalem, the destruction of the nation, and the abolishing the dispensation of Moses.

"Rev. vi. 12, 13: 'The sun became black as sackcloth of hair, &c. and the heavens departed as a scroll, when it is rolled together,' &c. Where, if we take notice of the foregoing plagues, by which, according to the most fre-

quent threatenings, he destroyed that people, viz. the sword (ver. 4), — famine (ver. 5, 6), — and the plague (ver. 8); — withal comparing those words, 'They say to the mountains, Fall on us, and cover us,' with Luke xxiii. 30; — it will sufficiently appear, that, by those phrases, is understood the dreadful judgment and overthrow of that nation and city. With these also agrees that of Jer. iv. from ver. 22 to 28, and clearly enough explains this phrase. To this appertain those, and other such expressions, as we meet with; (1 Cor. x. 11.) 'On us the ends of the world are come;' — and (1 Pet. iv. 7,) 'The end of all things is at hand.'

"II. With reference to this, and under this notion, the times, immediately preceding this ruin, are called the 'last days,' and the 'last times,' that is, the last times of the Jewish city, nation, economy. This manner of speaking frequently occurs; which, let our St. John himself interpret (1 John ii. 18); 'There are many antichrists, whereby we know it is the last time:' and that this nation is upon the very verge of destruction, when as it hath already arrived at the utmost pitch of infidelity, apostasy, and wickedness.

"III. With the same reference it is, that the times, and state of things immediately following the destruction of Jerusalem, are called, a 'new creation,' 'new heavens,' and a 'new earth;' — (Isa. lxv. 17;) 'Behold, I create a new heaven, and a new earth.' When should that be? Read the whole chapter; and you will find the Jews rejected and cut off; and from that time is that new creation of the evangelical world among the Gentiles.

"Compare 2 Cor. v. 17; and Rev. xxi. 1, 2; where the old Jerusalem, being cut off and destroyed, a new one succeeds; and new heavens and a new earth are created.

"2 Pet. iii. 13: 'We, according to his promise, look for new heavens and a new earth:' — The heavens and the earth of the Jewish church and commonwealth must be all on fire, and the Mosaic elements burnt up: but we, according to the promise made to us by Isaiah the prophet, when all these are consumed, look for the new creation of the evangelical state.

"IV. The day, the time, and the manner, of the execution of this vengeance upon this people, are called, 'The day of the Lord,' 'The day of Christ,' 'His coming in the clouds, in his glory, in his kingdom.' Nor is this without reason; for, from hence does this form and mode of speaking take its rise: —

"Christ had not as yet appeared, but in a state of humility; contemned, blasphemed, and at length murdered, by the Jews: his Gospel rejected, laughed at, and trampled under foot: his followers pursued with extreme hatred, persecution, and death itself. At length, therefore, he displays himself in his glory, his kingdom, and power; and calls for those cruel enemies of his, that they may be slain before him.

"Acts ii. 20: 'Before that great and notable day of the Lord come.' Let us take notice, how St. Peter applies that prophecy of Joel to those very times; and it will be clear enough, without any commentary, what that 'day of the Lord' is.

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"I. That the destruction of Jerusalem and the whole Jewish state, is described, as if the whole frame of this world were to be dissolved. Nor is it strange, when God destroyed his habitation and city, places once so dear to him, with so direful and sad an overthrow; his own people, whom he accounted of as much or more, than the whole world beside, — by so dreadful and amazing plagues. (Matt. xxiv. 29, 30,) 'The sun shall be darkened, &c. Then shall appear the sign of the Son of man,' &c.; which yet are said to fall out, within that generation, (ver. 34. 2 Pet. iii. 10,) 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat,' &c. Compare with this, Deut. xxxii. 22; Heb. xii. 26; and observe, that, by *elements*, are understood the Mosaic elements, (Gal. iv. 9; Colos. ii. 20:) and you will not doubt, that St. Peter speaks only of the conflagration of Jerusalem, the destruction of the nation, and the abolishing the dispensation of Moses.

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"2 Thess. ii. 2: 'As if the day of Christ was

at hand,' &c. To this, also, do those passages belong (Heb. x. 37,) 'Yet a little while, — and he that shall come, will come :' — (James v. 9,) 'Behold, the Judge is at the door :' — (Rev. i. 7,) 'He cometh in the clouds :' — and (xxii. 12,) 'Behold, I come quickly.' With many other passages of that nature, all which must be understood of Christ's coming in judgment and vengeance against that wicked nation : and in this very sense, must the words, now before us, be taken, and no otherwise, 'I will that he tarry till I come :' — 'For thy part, Peter, thou shalt suffer death by thy countrymen, the Jews ; but as for him, I will that he shall tarry till I come and avenge myself upon this generation : and if I will so, what is that to thee ?' The story that is told of both these apostles, confirms this exposition ; for it is taken for granted by all, that St. Peter had his crown of martyrdom, before Jerusalem fell ; and St. John survived the ruins of it." Works XII. 433–436. Again, the same writer says, " In such a sense are such phrases as these to be understood ; 'upon whom the ends of the world are come,' (1 Cor. x. 11,) Not the very last times of the world ; for the world hath lasted sixteen hundred years since Paul spake that ; and how long yet it may last, who knoweth ? but the end of that old world of the Jewish state, which then hasted on very fast. In the same sense are the words of our apostle (this extract is from a sermon on 2 Pet. iii. 13,) in his First Epis. chap. iv. 7, 'The end of all things is at hand ;' not the end of the world, but of that city, nation, and economy : the like is that (Jas. v. 9,) 'Behold the Judge standeth before the

door,' and divers other of the like nature * * * * * The state of the church and gospel, after that dissolution of that old world, is called, sometimes, 'the world to come,' (Heb. ii. 5;) sometimes 'new heaven and new earth,' as in the text (2 Pet. iii. 13); sometimes, 'all things new,'—as 'old things are passed away; behold, all things are become new,' (2 Cor. v. 17.) So that, by this time, you see plainly the meaning of our apostle in this place. In the verses before, he speaks of the dissolution of the Jewish church and state in such terms as the Scripture useth to express it by, as if it were the dissolution of the whole world; and, in the words of the text, of the new face and state of the church and world, upon the dissolution, when a new people and a new economy took place." Works, VI. 293. See also III. 184, 314, 315, 320, 327; and XI. 303, 304, 404, in which last place he states, that the phrase "day of judgment," is applied to the destruction of Jerusalem.

No. II.

Mr. Miller proved wrong.

In the second edition of his work, Mr. Miller prophesied, that the Turkish empire would fall in the year 1839. Well, the year 1839 came and went, and the Turkish empire DID NOT FALL.

What does Mr. Miller do, in this crisis? In his edition of 1840, he says he made a mistake of one year. See the following note, from page 300, of the late edition.

NOTE.

"The author wishes to state, that Lecture VIII. in this work, was written twelve years since; and that the authorities he then consulted, fixed the rise of the Turkish empire at 1298. He is now satisfied, by the examination of other authorities on the subject, that the foundation of that empire was laid in 1299. Hence the things mentioned in Lecture VII. (p. 109,) relative to persecutions, &c., and to the coming of the third woe, as mentioned in Lecture XIII. (p. 202,) which he supposed would take place in 1839, according to the first computation, will not be realized until the year 1840."

Thus we see he has ventured to make one more prophecy, and that is, that the Turkish empire will fall in 1840. He knows very well, that the most extensive military preparations are being made by Russia, to overthrow the Turkish power; and he has thought it safe, under those circumstances, to give out a *new* prophecy, that the Turks will be overthrown in 1840. Perhaps they will, and perhaps they will not. That they are menaced by the Russians, is true; and perhaps Mr. Miller thinks it safe to judge from this attitude of Russia, rather than from any scrip-

tural calculations, that the Turks will be conquered.

Having been, by Time, that great truth-teller, proved a false prophet in one thing, we cannot implicitly trust him any further.

BRIEF REVIEW

OF

WILLIAM MILLER'S

DESTRUCTION OF THE WORLD.

By Rev. JOHN M. AUSTIN,
OF DANVERS, MASS.

BRIEF REVIEW.

THE human mind is so constituted as to be easily excited by the wonderful and marvellous.—Whether the attention is arrested by some important discovery in the works of nature, or in the wise and perfect operation of nature's laws, — or whether it is aroused by tricks of charlatanry, or the visionary dreamings of minds, swayed more by the imagination than by reason, — the appeal is to the same quality of the mind, — a love of the marvellous. But there is this distinction among men: While the sound-minded and enlightened, demand that to gain their credence, the *marvel* presented to their consideration, must have, at least, some foundation in reason and known facts, — the ignorant and superstitious, are willing to adopt almost any hypothesis, however absurd, if it is but highly spiced with the *mysterious* and *strange*, — especially if it has the additional ingredient of *alarm!* These remarks are made in reference to a publication entitled, "Evidences from Scripture and History of the Second Coming of Christ, about the Year A. D. 1843, and of his Personal Reign of 1000 Years. By William Miller." It first made its appearance in pamphlet form in 1833, and was published in 1836 in a revised and enlarged book.

This book is but an addition to the many efforts which have been made to alarm the credulous in regard to the near approach of the end of the world, and all the terrific events, which error and superstition have added thereto. There have not been wanting, in almost every age of the Christian era, those who were ready to stir up the apprehensions of the timid, upon this subject, and often from the most sinister motives. Numerous have been the dates set by self-made prophets, for the burning up of the world, which Time, the sure discloser of all events, has invariably proved false. A memorable instance of this kind took place, on the appearance of the great comet, in the 17th century. The wise ones, who suddenly found themselves inspired with the spirit of prophecy, declared that the comet was a certain prognostic of the end of the world, and the exact time was designated when the awful event should take place. As the awful period approached, the utmost alarm prevailed, — people abandoned all business and amusement, and the habitations and streets were filled with doleful lamentations. The Romish church, instead of allaying this excitement, as was their duty, rather magnified it. And the real secret why they favored the alarm leaks out, when we are told, that they sold an immense number of pardons! The dreaded day at length arrived. — But instead of clouds and darkness, — instead of earthquakes and thunders and flames, — the sun arose in its brightness and splendor, and poured its wonted smiles on the earth throughout the day, — and all the wheels of nature continued their operations in their usual harmony. Several dates have been designated since, that

time, for the coming of Christ and the dissolution of the world. — One self-made prophet, Lorenzo Dow, placed it at 1810, I believe. Time proved its falsity, as it will of all like predictions. The earth still continues as it has been, and, for any thing that we can perceive in nature or in revelation, is destined to remain as it is, for thousands of years to come.

The publication above named, by Mr. Miller, is the latest of its kind. It evinces some research, and a familiarity with sacred and profane history. But when this has been said, nothing more can be added in its favor. The book appears to be the dreamings of a visionary mind. It is made up of bold assertions, and a fanciful assumption and arrangement of dates, for the purpose of producing a desired end. The author seems first to have formed his theory, and then went to work to turn the prophecies of the Scriptures into such shape, and attribute to them such dates, as should best comport with his scheme. Whether it was his object in preparing and publishing his book, to arouse the fears of the public, and turn them to a sectarian purpose, I cannot take it upon myself to determine, — but that it presents that *appearance*, is a construction which charity will not forbid us adopting. When an individual, to establish a favorite theory, contends that the Scriptures have a double meaning, and that none but certain ones can understand their spiritual or true sense, we may be quite certain, he is endeavoring to establish doctrines at variance with reason and truth. — The book would not be worthy the attention bestowed upon it, were it not that extracts from it have been circulated in community, and

that its author, and his worthy coadjutors and dupes, are using every means to arouse the fears of the credulous, and give unnecessay anxiety to thousands. As some people have not the means, and others have not the time or patience to detect and follow out the barefaced assumptions and rank absurdities of this modern prophet, I have supposed this brief review might not be unacceptable to the reader.

There is one thing very singular in this book, which strikingly shows the presumption of its author. Daniel, whose prophecies form the principal foundation for the theory under examination, was directed repeatedly by the angel, to *seal up* the book of his prophetic vision, until the time of fulfilment. Mr. Miller believes that the time of the fulfilment of these prophecies has not arrived, and will not arrive, until 1843. Yet in direct violation of the injunction of the angel, he pretended to unseal the book in 1833, ten years before the time of fulfilment, and minutely to point out the meaning of all its predictions. And another thing should be noticed. Neither Christ, nor his apostles, who, we may believe, knew the meaning of Daniel's prophecies quite as well as Mr. Miller, have given the construction to them that he has, — neither of them have in the least degree intimated, that the wicked are to be destroyed, and the world burnt up in 1843. Their testimony plainly contradicts this absurd supposition, as I shall endeavour to show in a subsequent portion of this review. The Saviour was not so wise on that subject as Mr. Miller, for he declare. 'Of this day and hour knoweth no man; no, not the

angels, neither the Son ; but my Father only." If the earth is to be devastated by fire, and part of mankind to be destroyed in 1843, it is very remarkable that the Scriptures do not say so, in plain words ! Why did not Christ, or the writers of the New Testament, say something about it ? Why was the time of so important an event left in such manner, as to render it necessary to be worked out by groundless assertions, and by such evident straining and warping the Scripture, as is exhibited in the publication which is now under consideration. I may, perhaps, as well add here, that the celebrated missionary Mr. Wolff, to whom I listened in Philadelphia, two years since, endeavoured to make it appear, that these remarkable occurrences would take place in 1860, instead of 1843. This shows how little dependence should be placed on any of these visionary calculations.

The passage principally relied on by Mr. Miller, to prove that the judgment will take place, and the world be destroyed by fire, in 1843, is found in Daniel viii. 13, 14 : "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot ? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed." The 2300 days here mentioned, Mr. Miller believes to be years; and, starting from a certain date, he endeavours to make it appear, that they will terminate in 1843. Let it be allowed, for the sake of the

argument, that the 2300 days, mean years, although no direct proof to this effect can be produced. Now what is to happen at the termination of these years, supposing they do terminate in 1843? Mr. Miller says, that the judgment will take place, — the world will be on fire, the sinners will be burnt up, and the saints will live a thousand years. But does the passage itself say so? Not a word of the kind. It asserts that the daily sacrifice and the transgression of desolation shall cease, and the sanctuary shall be cleansed. The judgment, and the burning up of the world, at the expiration of that time, is merely the unsupported assertion of Mr. Miller.

But how does he make it appear that his 2300 days or years, will terminate in 1843? To do this, he must hunt up a definite date, from which he can commence his reckoning. Accordingly, he introduces another passage, found in Daniel ix. 24: — "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore, and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks." It should be remembered that at the time of this prophecy, the Jews were in captivity at Babylon, and Jerusalem lay in ruins. The days of these 70 weeks, Mr. Miller contends should be reckoned as years, — 70 weeks, therefore,

would make 490 days or years; and seven weeks and threescore and two weeks, or 69 weeks, are 483 years. The 2300 days or years, he assumes to commence at the same time with the 70 weeks, viz. at the going forth of the command of the King of Babylon, to rebuild Jerusalem. The 2300 years, then, commence 69 weeks, or 483 years before the birth of Christ, the Messiah. Now take 483 years from 2300, and it will leave 1817, as the year when the 2300 should be completed, and all the dreadful transactions related by Mr. Miller should take place. But this would not answer his purpose at all; for the year 1817 has long since passed, and none of these events have transpired. To obviate this difficulty, he gives the Scriptures a *slight twist*, and makes the 70 weeks, or 490 years, reach to the *death* of Christ, instead of his *birth*, — he then subtracts 33 years from the 490, for the age of the Saviour, which leaves 457 years, and taking this from the 2300, leaves 1843, as the time for the momentous events. But remember, he could not arrive at this date, without wresting the Scriptures from their plain meaning. For the prophet distinctly declares, that, from the going forth of the decree, to rebuild Jerusalem to the Messiah, evidently meaning the birth of the Messiah, shall be 69 weeks, or 483 years, which, taken from 2300, leaves, as before shown, 1817 years. So, that, according to his own mode of reckoning, all the terrible events he has portrayed, should have taken place 23 years ago. This conclusion cannot be disputed, — and hence men's fears have come altogether *too late!*

Here, then, we have discovered an important error in our author's calculation, which destroys his whole system, — for strike one link from the chain, and it is entirely broken. But if we examine still further, we shall soon perceive other striking inaccuracies. In another series of calculations, which he enters into, to make it appear that the earth will be burned in 1843, he declares that Western Rome ceased to be a Pagan nation, and abolished Pagan rites and sacrifices in the year 508. But the greater proportion of historians assert that Pagan Rome ceased in 476, which is 32 years sooner than Mr. Miller dates it. This would make his awful day, arrive in 1811, instead of 1843, — quite an important difference. Another historian, Tytler, professor of History in the University of Edinburgh, who surely is as competent a judge of historical dates as Mr. Miller, — informs us, that Paganism ceased in the Roman Empire in 395, which is 113 years before the date assigned by Mr. Miller. This would bring his day of doom in 1750, instead of 1843!

But again. In another of his calculations, in order to bring his era of 1843 about, he endeavours to maintain that the civil power of the popes of Rome, commenced about 538, and yet on the same page, he acknowledges, that it actually commenced about 534, which would bring his great day in 1839. And indeed, he acknowledges that it *may* arrive in 1839; but that date has already passed, and all things continue to proceed very much as they have. But both of his dates, in this instance, are undoubtedly wrong. Dr. Johnson, in his Chronological

Table, says, that in the year 606, "the power of the popes, by the concessions of Phocas, emperor of the East, begins." This would bring his day of fire and judgment in 1911 instead of 1843! Again, he is exceedingly erroneous in regard to the close of the power of the Roman Catholic Church. In order to have his calculation hold together, and come out in 1843, he must have the Papal or Roman Catholic power cease 45 years before the termination of all things in 1843. This was rather a difficult undertaking, — for the Roman Catholic church is still in existence, and still numbers vastly more than any other Christian sect; and, if the terrific day he describes will not arrive until 45 years after the Roman Catholic church is overthrown, who can tell when it will take place? However, when a cunning man has a theory to make out, he can conjure up something to suit his purpose, in almost every emergency. Accordingly, Mr. Miller contends that the prophecy relates to the overthrow of the *civil* or *political* power of the Roman church, — and this he assumes, was accomplished in 1798, by Bonaparte. But in this he greatly errs; for although Napoleon conquered the Pope, yet he only *suspended* his civil power for a season. It was soon restored to him again, and the Pope continues to this day to reign over a portion of Italy, and to possess political, as well as religious power. So that in this respect, Mr. Miller has strayed wide from the exact fact. The severest blow the Catholic Church has ever received, was at the Reformation commenced by Luther, in 1517. If that may be considered

the close of the power of that church, then 45 years added to 1517, would bring his close of the world in 1562, instead of 1843! But I have not yet stated why it was necessary for him to have these 45 years added. Notwithstanding he has arranged all his dates to suit himself, he could not make his figuring come out as he desired. There was 75 years lacking, to bring his fancied horrors to pass in 1843. It would not do to leave off these 75 years. This would not agree with the termination of his 2300 years, which is the main pillar of his theory. And besides, taking off 75 years, would ruin all his designs in the book, — because, it would bring the end of the world, and the judgment in 1768. This would thwart his designs; for nobody would be frightened into the church by asserting that the world was burnt up 72 years ago. Neither would it do, to add the 75 years that was lacking, to the last end of his calculation; for this would extend back beyond the period of the French revolution, which is a favorite era in his estimates. Accordingly, he found it more convenient to divide the 75 years into two portions, — 30 years he places between the close of Pagan rites, and sacrifices in the Roman Empire, and the commencement of the power of the Popes of Rome, — and 45 years he puts between the occupation of Italy, by Bonaparte, and 1843. And yet, be it remembered, he has not the least authority, from history, to add these 30 and 45 years; but he was compelled to do it, to make out his case. He might with the same authority, add 75,000 years as 75. Give me this liberty, and I can make the Scrip-

tures prove any thing I desire. And yet he has introduced these 75 years so artfully, that unless the reader is upon his guard, he will not detect the error.

The table which he has arranged with so much precision and order, as to be extremely calculated to deceive the reader, I have thus endeavoured to show, on a critical examination, is erroneous. His 2300 years instead of reaching to 1843, terminated in 1817, and the world is not burned up yet. He thus arrays his dates in his table. "The 70 weeks or 490 years, [reach] to the crucifixion of Christ." But we have seen that the true calculation is 69 weeks, or 483 years. He next adds in his table, — "From the crucifixion to the taking away of the daily abomination," or to the downfall of Pagan Rome, — "475 years," — whereas, it should be, according to Professor Tytler, 395 years from the crucifixion, or 428 from the birth of Christ. He then continues, in his table, — "From taking away of Pagan rites [or downfall of Pagan Rome], to the setting up of the abomination of desolation, [or the establishment of the power of the Popes of Rome], 30 years." We have seen that he has not the least possible degree of authority, for adding these 30 years, — he has the same authority for adding 30 centuries, as 30 years. He adds, — "From setting up of Papal power, to the end of his civil reign, 1260 years." But the civil reign of the Pope, instead of terminating in 1798, has not yet come to an end. He concludes his table, by adding, —"From taking away the Papal civil rule, to the resurrection, [or his terrific end of the

world,] 45 years." The Papal civil rule has not yet been taken away or destroyed, — so that these 45 years are his own addition.

And now I ask, intelligent and candid readers, what dependence ought to be placed on calculations so every way erroneous? It will be exceedingly evident to every man, who will go into the labor of a critical examination, that the whole chain of his reckoning is fallacious and visionary, and has no sort of foundation, except in the distorted imagination of its author. It seems almost a pity to destroy a calculation, which evidently has cost so much labor and time. But as that calculation is peculiarly fitted to mislead the minds of many people, and to render them extremely wretched, through unnecessary fears, it is due to truth, to Christianity, and humanity, to hold up the deception, to the view, and to the just reprobation, of the public.

But the errors in the chronological calculations of this book, are not its only faults, — it is filled with other inconsistencies, equally manifest. Mr. Miller maintains, that, at his terrific resurrection and judgment, in 1843, the saints will be caught up in the air, and preserved, while the wicked will be burned up! But several important queries arise here. What are to become of infants, and idiots, and the insane. They are not *sinners*, nor are they *saints*. They certainly will not be burnt up, for they are not wicked, — neither have they done any thing to merit so great a favor as to be preserved at that time. And then, again, what will become of the heathen? Millions of Pagans have never heard of God, or of a Saviour, or of the Gospel;

and therefore, have had no opportunity of becoming saints. Must they be burnt up, because they have been born in these unfortunate circumstances? Would it be just or merciful, not to allow them any chance to escape such a doom? But there is another still more puzzling question, — Who are the saints? The question is not, — who *call themselves saints*? But who among those that now live, are in reality the saints? I know it is taken for granted, in the book we are examining, and too generally in the community at large, that "*the saints*," are those who believe certain sectarian tenets, termed "orthodox," or "evangelical." But show me the least evidence in Scripture of the correctness of this application. There is not half the importance attached to sectarian belief in the New Testament, that there is in our own times! — And there is another truth which should be understood and remembered. In all those passages of Scripture, which many people suppose relate to a day of judgment in a future world, it is nowhere said or intimated, that men will be saved or lost, in consequence of believing, or disbelieving any doctrine or sentiment. Let this always be borne in mind, — for it will show us, that an honest difference in sentiment, is not a matter of such immense importance, as some would believe, — that it is not a matter upon which our everlasting destiny depends! But, who among the living are the saints, that are to escape, when it is supposed the world will be consumed by fire? Who are the saints in this community? Where is the man who will stand up, and say, conscientiously, that he is

worthy to be *sainted*? If we adopt the moral standard, as the criterion of saintship, then certainly, the saints will not be found altogether in one sect. For no man will assert, that all the moral, upright, public spirited, benevolent men in Christendom, belong to *one* denomination, or *two!* The truth is, the word *saint*, is an appellation that cannot properly be applied to any in this age; and those who assume it to themselves, exhibit a presumption and spiritual vanity, that is any thing but commendable!

But, fortunately for those whose fears are deeply seated, Mr. Miller's predictions have already been put to the test, and we can easily see who is wise, and who foolish. He says, that if his calculations are correct, on or *before* 1839, mankind will become exceedingly corrupt, — "no laws, human or divine, will be regarded; all authority will be trampled under foot ..... Christians will be persecuted unto *death*, and *dens* and *caves* will be their *retreat!*" Now if these things have taken place during the past year, — if the Christians among us have begun to hide themselves in the dens and caves of the earth, — then we may believe that his wonderful prophecy will be fulfilled. But, certainly, there is at present very little indication, that such events will soon take place. I have heard of no Christians, who have been "persecuted unto death," or who have any idea, as yet, of removing their residence to *dens* and *caves!* And as the premonitory symptoms of Mr. Miller's great day have failed to appear, according to his prediction, we may safely presume he is neither a prophet, nor the son of a prophet.

The reader may inquire, if the construction, which Mr. Miller puts upon the prophecies of Daniel and the book of Revelation, is not correct, how shall we understand them? In replying briefly to this inquiry, I will give "mine opinion," requesting it only to be allowed such weight as it may seem to deserve. It should be borne in mind, that the Books of Daniel and Revelation are highly metaphorical in their character. He who overlooks this consideration, and understands their contents literally, will be led into the most gross inconsistencies. From the allegorical nature of these books, commentators very much disagree, in regard to their interpretation. In this respect, they are generally divided into two classes, viz: — those who apply the prophecies of Daniel, of the Saviour and his apostles, and the book of Revelation, all to the destruction of Jerusalem, and those who bring them down to a later date. Of these two classes, the former, in my estimation, have altogether the weight of evidence and probability on their side. There is an abundance of proof to satisfy my mind, that those predictions refer exclusively to the overthrow and destruction of Jerusalem, and the dispersion of the Jewish nation! — And this view, as I have already intimated, is supported by the most eminent commentators of different sects.

In regard to the 2300 days or years, it has been seen, that allowing they come down and terminate in 1843, there is not the smallest particle of proof, in history or Scripture, that there will then be a general judgment; or that the world will be destroyed by fire, or any thing of

the kind. But such, evidently, is not the proper application of those days or years. It is contended, by some commentators, that Daniel's 2300 days or years, refer to the four great monarchies of the world, of which he had previously been speaking, viz: the Babylonian, the Medes and Persians, the Greek, and the Roman. The question asked, was, — how long shall it be before the sanctuary and the host, — referring to the Jewish sanctuary and host, — shall be trodden under foot? The answer is, 2300 days or years. But at what era shall we commence these 2300 years? It is contended, with much plausibility, that it should commence at the founding of the Babylonian empire, of which the prophet had been speaking. This empire was established by Nimrod, 2234 years before the birth of Christ. *Sixty-six* years after the birth of Christ, Titus, the Roman general, surrounded Jerusalem with his armies, and commenced a siege, which resulted in the entire destruction of that city and people. Now add these 66 years to the 2234 years, and we have just 2300 years from the founding of Babylon by Nimrod, to the siege of Jerusalem. This construction of the 2300 years, appears to me much more plausible than that of Mr. Miller. But it will be evident to all who read the account, that Daniel himself did not understand when these 2300 years would end, and he applied to the angel for further instruction on this point. In answer to his inquiry, the angel says to Daniel, "Seventy weeks are determined upon thy people," &c. The evident meaning of this passage is, that 70 weeks from the time of the going forth of the

commandment to rebuild Jerusalem, the 2300 years should end, and the sanctuary and host should be trodden under foot. Now these 70 weeks, or 490 years, almost all commentators allow, ended at the destruction of Jerusalem, — consequently the 2300 years terminated at that time also!

The time at which the prophecies of Daniel were fulfilled, is made very evident, by a sentence at the commencement of the last chapter: "And there shall be (that is, at the time these prophecies are accomplished), a time of trouble, such as there never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Now if we can ascertain when that great time of trouble arrived, then we can know when all Daniel's prophecies were fulfilled, and when some awoke to life, and some to shame and everlasting contempt, — (these, let it be remembered, are strong figurative terms, representing great changes in the condition of both the righteous and the wicked.) Now let us turn to the 24th of Matthew, and we can readily learn when that great time of trouble arrived. It should be borne in mind, that in this chapter, the Saviour is answering the inquiry of his disciples, as to what should be the signs of his coming, and the end of the world, or that *age*. Hear the Saviour. "When ye (my disciples, — not when ye who live on the earth 1800 years after, as Mr.

Miller would have us believe) shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place; . . . . . then let them which be in Judea, flee into the mountains," &c. Now Mr. Miller maintains, that the abomination of desolation spoken of by Daniel, shall not be seen until about the year 1839. Why, then, should Christ *tell his disciples*, whom he was addressing, to look for that abomination? But in addition to the absurdity of Mr. Miller's position, Dr. Clarke directly contradicts him. In commenting upon this passage, the Dr. says, — "This abomination of desolation, refers to the Roman army; and this abomination, standing in the holy place, is the Roman army besieging Jerusalem; this, our Lord says, is what was spoken of by Daniel the prophet, in the 9th and 11th chapters of his prophecy; and," emphatically adds the Dr., "*so, let every one, who reads these prophecies, understand them!*" In this opinion the Dr. is joined by most other eminent commentators. And this is a well-merited rebuke to our modern prophet.

Immediately succeeding the verse above quoted, the Saviour adds, — "For then," — that is, when ye flee into the mountains of Judea, — "shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be!" This language, it will be perceived, is almost a literal quotation from the passage noticed in Daniel. And the Saviour says, this time of trouble shall take place at the time his disciples, to whom he spoke, are flying to the mountains of Judea. Yet, directly in the face of this plain language of our Lord, Mr. Mil-

ler has the presumption to say, that this time of trouble was not to commence until 1839! Reader, which will you believe? But the Saviour is still more explicit. After saying, that there shall be a time of trouble such as never had been, — after declaring, that the sun and moon shall be darkened, and the stars shall fall from heaven, — and, that the son of man shall come in the clouds of heaven, with power and glory, and send his angels with a great sound of a trumpet, he then adds this memorable sentence; "*Verily I say unto you*, THIS GENERATION SHALL NOT PASS TILL ALL THESE THINGS BE FULFILLED!" Mr. Miller declares, all the things represented under these sublime figures, were not fulfilled, and will not be, until 1843! Will the Christian believe the Saviour, or Mr. Miller?

In reference to the prophecies of the book of Daniel, the angel thus declared to the prophet: "And when he shall have accomplished to scatter the power of the holy people, ALL THESE THINGS (these prophecies) shall be finished!" Who were "the *holy people*"? — the Jews. When was their power scattered? At the destruction of their city, when 11,000,000 perished, and the remainder were carried into captivity! Then, according to this solemn declaration of God's holy angel, who consecrated his word by an oath, or asseveration, — at the overthrow of that ill-fated people, all the prophecies of Daniel were accomplished and finished! The 2300 days, or years, and the 70 weeks, came to an end, — those that were figuratively asleep in the dust, awoke, — some to shame, and some to "shine as the brightness of the firmament." Dr.

Clarke says, "These were the days, in which all the calamities, predicted by Moses, Daniel, and the Saviour, met in one common centre, and were fulfilled in the most terrible manner on that generation!" And historians inform us, that all the things predicted under the bold metaphors of the prophets and the Saviour, actually took place at the overthrow of that ill-fated city.

As to the book of Revelation, — it is sufficient to give the commencement and close, — "*Revelation of Jesus Christ, which God gave him to show unto his servants, things which must* SHORTLY *come to pass!*" Again, — "*Keep these things that are written therein,* FOR THE TIME IS AT HAND!" At the close, — "*Seal not the sayings of the prophecy of this book,* FOR THE TIME IS AT HAND!" Daniel was directed to seal the prophecies of this book, for the time of their fulfilment was not near. But the Revelator was told not to seal his book, *for the time was then at hand,* when the predictions therein should be accomplished. This was 1800 years ago. I close, by requesting the reader in this, as in all other cases, to place his confidence in the word of God, rather than in the vague and unfounded assertions of visionary enthusiasts.

ERRATA. On p. 32, 13th line from the bottom, leave out *from.*

On p. 108, line 12 from the top, for *Eneratiles,* read *Encratites.*

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